THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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It needs not the initial at the end to indicate who poured forth the following most eloquent expostulations with the rude spoilers who would fain mar the beauty of holiness in the services of our mother Church. The feeling, fancy, and deep devotion which mark every line, belong to the pen of Keble, and none else.

Μεταβαίνωμεν ἐντεῦθεν.
Let us depart hence.—*Josephus* b. iv. 63.

Is there no sound about our altars heard
Of gliding forms that long have watch'd in vain
For slumbering discipline to break her chain,
And aim the bolt by Theodosius fear'd?
"Let us depart:—these English souls are sear'd,
Who, for one grasp of perishable gold,
Would brave the curse by holy men of old
Laid on the robbers of the shrines they rear'd,
Who shout for joy to see the ruffian band
Come to reform, where ne'er they came to pray,
Even where, unbidden, seraphs never trod.—
Let us depart, and leave th' apostate land
To meet the rising whirlwind as she may,
Without her guardian angels and her God.

THE CREED OF ST. ATHANASIUS.

"Seek we some realm where virgin souls may pray
In faith untarnish'd by the sophist's scorn,
And duly raise on each diviner morn
The psalm that gathers in one glorious lay
All chants that e'er from heaven to earth found way:—
Majestic march! as meet to guide and time
Man's wandering path in life's ungenial clime,
As Aaron's trump for the dread ark's array.—
Creed of the saints, and anthem of the blest,
And calm-breathed warning of the kindliest love
That ever heaved a wakeful mother's breast,
(True love is bold, and gravely dares reprove,)
Who knows but myriads owe their endless rest
To thy recalling, tempted else to rove?

THE BURIAL SERVICE.

"And they who grudge th' Omnipotent his praise,
What wonder if they grudge the dead his hope?
Th' irrev'rent restless eye finds room and scope,
E'en by the grave, to wrangle, pry, and gaze.
Heaven in its mercy hides, but man displays;
Heaven throws a gleam, where they would darken all;
A shade, where they, forgetting worm and pall,
Sing triumph—they excite, but heaven allays.
Alas, for England's mourners, if denied
The soothing tones of hope, though faint and low,
Or swoln up high, with partial tearless pride!
Better in silence hide their dead, and go,
Than sing a hopeless dirge, or coldly chide
The faith that owns release from earthly wo.

LENGTH OF THE PRAYERS.

"But faith is cold, and wilful men are strong,
And the blithe world, with bells and harness proud,
Rides tinkling by, so musical and loud,
It drowns th' eternal word, th' angelic song;
And one by one the weary listless throng
Steals out of church, and leaves the choir unseen
Of winged guards to weep, where prayer had been,
That souls immortal find that hour too long.
Most fatal token of a falling age!
Wit ever busy, learning ever new,
Unsleeping fancy, eloquence untired;—
Prayer only dull! The saints and martyrs' page
A tedious scroll; the scorn'd and faithful few
Left to bewail such beauty undesired."

Sons of our mother! such the indignant strain
Might haply strike, this hour, a pastor's ear,
Purged to discern, for once, th' aerial train
Of heavenly sentinels yet lingering here;
And what if, blending with the chant austere,
A soft inviting note attune the close?
"We go;—but faithful hearts will find us near,
Who cling beside their mother in her woes,
Who love the rites that erst their fathers loved,
Nor tire of David's hymn, and Jesus' prayer:—
Their quiet altars, wheresoe'er removed,
Shall clear with incense sweet th' unholy air;
In persecution safe, in scorn approved,
Angels, and He who rules them, will be there." K.
British Magazine.

REVIEW.

From the Christian Observer.

A Charge delivered to the Clergy of the Diocese of Chester. By the Right Rev. J. B. Sumner, Lord Bishop of Chester.

This is a charge of very peculiar interest. It combines in a remarkable degree the practical business of the ministerial office, even to the local details of a diocese, with those spiritual topics and scriptural sentiments without which a visible Church is but a lifeless image. We know not where a clergyman who wishes for instruction respecting his pastoral duties, with particular reference to the difficulties and the encouragements of the present eventful era, and the best aids to meet the peculiar exigencies of our modern parishes, could find a greater number of valuable suggestions in a shorter space, and presented in a more striking and convincing manner. It could not be but that, by the blessing of God, many of the clergy to whom this charge was delivered must have been encouraged by it to renewed efforts for the spiritual welfare of their flocks; and we trust that the passages which we are about to quote will extend the benefit to many other parts of the kingdom. His Lordship opens his discourse in the very spirit of St. Paul, when he said to Barnabas, "Let us go again and visit our brethren in every city, where we have preached the word of the Lord, and see how they do."

"Let us see how the trust committed to the elders has been discharged, and how the people have 'received the grace of God:' how those who teach have acted as faithful 'stewards of God's mysteries,' how those who hear have obeyed and 'submitted themselves.' Let us see, in short, how the great work of salvation has been proceeding; what obstacles oppose it, what measures may advance it, in every sphere of action. Let us communicate together: let us advise, exhort, encourage, and cheer each other. This, I say, is reasonable and natural [and above all Scriptural.] You will join with me, I am assured, in a fervent prayer that the blessing of our God and Saviour, whose we are and whom we serve, may attend and follow us in this and all our undertakings." pp. 1, 2.

We have a favor to request of our readers, that they will peruse this passage again, and weigh it clause by clause, and see if there be not more in some of the Right Reverend author's statements than is properly included in the notion of a visitation charge. We have for thirty years been trying to express in our notices of these solemn records what is so much better expressed by his Lordship, that the object of a visitation is not the perfunctory ceremonial to which in many cases it has, or *had*, degenerated; but really to inquire how the elders have discharged their sacred trust, how "the people have received the grace of God," and how "the great work of salvation has been proceeding, what obstacles oppose it, and what measures may advance it." With these great objects full in view, the Bishop forgets for a time the mere technical machinery of ecclesiastical reform, to press upon his clergy the importance of personal and pastoral reform, only touching upon the legislative branch of such questions in an appendix, and even then briefly to remind the reader, (for the passage was not delivered with the charge,) that, "after all, the real efficiency of the Church depends much less upon the perfection of its system than upon the character of its ministers." This truth is peculiarly important to be remembered at this moment, when we hear so much of expected benefit attributed to mere external reforms, which are chiefly valuable as they may lead to spiritual amendment, though in this respect they are certainly of great moment. His Lordship justly points out the importance of not sinking the higher object in the lower, when he says:

"The commutation of tithes, the improvement of small livings, the abolition of pluralities, and other changes as loudly called for, however desirable in themselves, would not in so great a degree advance the interests of religion, as those interests would be injured by the admission of some very few individuals into the ministry, who might be either unfaithful to their trust, or incompetent to discharge it. To the usefulness of the faithful minister of the Gospel, little could be added by any legislative measures. No legislative measures can confer usefulness upon a different character, or make instrumental to the conversion or edification of the people, one who is indolent in his habits, impracticable in his temper, unscriptural in his doctrine, or whose life and conversation contradict the principles of his religion." pp. xlv. xlvi.

This is perfectly true; and it is of great importance to be remembered in reply to those who expect, if such there be, that good machinery is a substitute for vital power. It is, however, right to add, on the other hand, that external reform is an important auxiliary to internal improvement; since it is obvious that defects and abuses of administration have been one of the chief means of introducing into the Church men who had no predilection for its spiritual duties. The clergy of the Church of England would have been for the last hundred years a much more religious and useful body of men, if there had been little or no temptation to any person to undertake the sacred office who was not at least desirous of being such a pastor as our excellent prelate describes. There are many candidates for holy orders, who, if they seriously believed that upon entering the Church they must live and work in the manner recommended in this admirable charge, and that they could neither repose in indolence nor hope for more than a respectable competence suited to their station and duties, would choose out any other profession rather than one so ill suited to their tastes and habits. Their place would be filled by men of a different spirit, who could say with an apostle, "We seek not yours, but you." In this, and in many other ways, external reform would ultimately minister to internal efficiency; and this his Lordship evidently does not mean to deny. He, however, most wisely turns the thoughts of his Reverend auditors to objects more directly personal, and which, whatever may be the general external face of the Church, they may and ought primarily to attend to in their respective capacities. How arduous are those objects, when rightly understood, is well depicted by our Right Reverend author. The following sentiments are not the common-places of a visitation charge; they enter deeply into the spiritual concerns of the Christian and ministerial life.

"The Christian ministry is sometimes treated as a smooth and easy course of life; and may appear so on the superficial view of those who understand little of its real nature, especially when the profession of Christianity is incorporated with the laws and institutions of the land. And, no doubt, our task would be comparatively easy and our course smooth, if we could be content to perform a certain routine of duties, and leave our people to their choice whether to profit by them or no. There might be a fair appearance, a decent veil of religion over the face of the country: Christ might have a nominal kingdom. But the kingdom of Christ, though outwardly established and outwardly professed, has no real existence unless he has an inward sovereignty; it is not a name or a form, but 'the answer of the conscience toward God;' the subjugation of the heart to his will and law. And before the heart can be subdued to such obedience, and in order that it may continue steadfast in such obedience unto the end, a severe conflict must be fought, and an arduous victory obtained in the case of every individual who 'shall be accounted worthy to obtain that world, and the resurrection from the dead,' Satan must be vanquished, the flesh brought into subjection, and this present world overcome. Surely then it is no slight or easy task, to watch over and to direct, to reclaim or guide, as need be, these individual cases: no common labor devolves on those, who are enjoined to 'bring all such as are committed to their charge into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them either for error in religion or for viciousness in life.'

"Such is the expectation of the Church, because such was the design of Him by whom that Church was founded. 'For this was the Son of God manifested,' for this he took our nature, for this he lived and died, 'that he might redeem unto himself a peculiar people,' who should 'be delivered from this present evil world,' and made meet for an everlasting inheritance. And to accomplish this gracious purpose is the aim of the Christian ministry. To this end, their respective districts in the vineyard are allotted to the appointed laborers. To the same end, it is provided that the child be dedicated to Christ in baptism; be brought up in the nurture and admonition of the Lord; at the proper age, should make profession of an intelligent faith: should live as a member of the body of Christ, dependent on his grace, and governed by his laws: should be 'stablished, strengthened, settled' by habitual instruction in the will of God revealed in his holy word.

"Happy, brethren, would it be, if this plan were completed, if this beautiful picture were realized by the actual appearance of our parishes, and the state of the country at large. But, alas! how great the contrast!" pp. 2–5.

Our right Reverend author, in remarking that the parishes in his Diocese are almost universally supplied with a resident minister, either the incumbent or a curate, attributes this benefit to the exertions of those who had preceded him. We were reminded by this allusion, and by some of the remarks in the above and other passages, of the following scriptural and glowing description of the pastoral character, from the pen of his Lordship's immediate predecessor, Bishop Blomfield.

"How beautiful and holy, in all its perfections of obligation, is the spiritual connexion which subsists between a faithful minister of Christ, and the flock which he is appointed to feed with the pure word of God. How many are the methods by which that bond of affection may be more closely drawn. How various are the ways in which a faithful and vigilant pastor may apply himself to the consciences of men, and promote their spiritual welfare; administering instruction, reproof, consolation; becoming all things to all men, that by all means he may save some; always on the watch for opportunities of seasonably interposing the great truths and warnings of the Gospel; anxiously alive to the symptoms of religious improvement in his flock, and looking to that as his strong encouragement and rich reward. Many an anxious care does he experience for the welfare of those who are endeared to him by the sacred sympathies of spiritual affinity; many a sorrow for failures, in which the world thinks he has no interest: many a joy also for blessings, which he alone perceives descending upon the heads of those whom he loves in the Lord. And such a shepherd is not without his recompense even in this world. 'The sheep hear his voice, and He calleth his own sheep by name, and he leadeth them out, and he goeth before them; and the sheep follow him, for they know his voice.' Such, my brethren, were the apostles; such were the first pastors and teachers of the Church of Christ; such have been many holy fathers of that Church, who imbibed the true spirit of that Gospel which it is intended to uphold and propagate; and in proportion as all its ministers by the aid of that Spirit, who is promised to them as an abiding and a sanctifying Spirit, can assimilate themselves to that perfect model of self-devotion and disinterestedness; of ardent zeal for the salvation of mankind, and of singleness of intention as preachers of the Gospel; in that proportion will they be burning and shining lights, to illuminate and to purify the world, and in that proportion will the kingdom of Christ on earth be set forward, and his great designs of mercy carried on toward their accomplishment."

What friend of the Church of England, what Christian of any Church, can peruse such sentiments as these from the pen of one who now fills the metropolitan see of this mighty empire, without blessing God and taking courage. While our bishops thus write, and their clergy thus practise, we may humbly trust that our God will not forsake us.

But to return to the Bishop of Chester, from whose charge we have been led away by the above interesting extract from the writings of his Right Reverend predecessor: his Lordship proceeds to speak of the prevailing religious unfruitfulness of parishes, and then of the unfruitfulness of some in particular, as compared with others; and he then inquires, and in part answers his inquiry, as follows:

"Can this be traced to any certain cause? Is there any mode of husbandry which the Spirit especially blesses, so that wherever it is practised, many are 'saved and added to the Church?'

"When I came amongst you three years ago, I made it my principal object to enlarge on the means by which the purpose of our ministry may be most effectually answered. I considered, at some length, the most important articles of ministerial duty. Nothing which has since become known to me, has led to any change of opinion. I then recommended that the power, the weighty and responsible power committed to us in the pulpit, be borne in constant view: that every sermon should be considered as having a work to perform, and be expected to perform it: and especially, that the 'great mystery of godliness, God manifest in the flesh,' should be so prominently set before the people, that personal faith in the Redeemer be not merged in a vague acknowledgment of the redemption, or a general belief in the word of God be substituted for reliance upon Christ as the author and finisher of our salvation. And I still find, as I have always found, that those labors are most successful, and bring most hearts into subjection, where the people are most earnestly invited to look up to 'Christ and him crucified,' for 'wisdom and righteousness, and sanctification and redemption.'" pp. 7, 8.

This, we have said, is, in part, an answer to the inquiry of comparative unfruitfulness; but the particulars run into various details connected with the peculiar circumstances of the country, and the measures most applicable to the spiritual welfare of our parishes. Some of the remarks under these heads are of special moment. We shall advert to a few of them.

In every age, the ministers of Christ have had to contend with spiritual apathy, the torpor of ignorance, hardness of heart, the deceitfulness of sin, and open rebellion against God; but there is in the present day, superadded to all these, a widely spread theoretical as well as a practical unbelief, and this especially among those classes of society which were formerly in little danger from this particular quarter. The Bishop of Chester adverts with much concern to this serious cause of dismay.

"The unbelief of the present day has a very peculiar character. It is commonly disowned by the man of education and reflection: he may live irreligiously, but he is seldom irreligious upon principle, or through conviction. But infidelity is openly avowed by those who have no knowledge, or only a smattering of knowledge. The philosophical and argumentative skeptic who can understand the force of evidence, has by force of evidence been driven from the field. But an uneducated multitude become the prey of any designing writer, who, from whatever motive, finds it his interest to persuade them that the Gospel is a 'cunningly devised fable.' If he ventures upon arguments at all, they are such as pre-suppose a total ignorance of human nature, and of historical facts, on the part of those who are to receive them. But more commonly he addresses other faculties than that of reason, and well understands the power possessed by scoff and ridicule, when the scoffer and the hearer's will are engaged on the same side. To this we owe the grievous consequence, that the unbelief of the lower classes in the present day is not merely the unbelief of vicious practice. Their principles are undermined; which renders the evil more serious, and the remedy more difficult." pp. 9, 10.

This alarming evil the Bishop attributes in a great degree to that long period of neglect during which the country, occupied with other things, "allowed a generation to grow up and multiply on every side and made no provision for its religion." That generation, his Lordship adds, is now the population of our towns and cities, and the present age is lamenting, when too late, and vainly endeavoring to repair, the culpable indifference of the preceding. This statement is correct so far as it goes, but it does not embrace the whole of the case; for long before the era alluded to, long before the childhood of the present generation, the evil had been advancing with alarming progress. During the reigns of Charles II., James II., Queen Anne, George I. and George II., religion had been fearfully declining; the Church of England and the great mass of the dissenters both sank into spiritual listlessness; nor was mere listlessness all; for unsound doctrine, and a semi-heathen system of ethics lulled the people into spiritual slumber, and left them defenceless against the subsequent attacks of direct infidelity. By the mercy of God a remarkable revival of religion took place during the reign of George the Third, and has been in progress ever since; but the mischief had commenced long before, and the want of churches, and the other supposed causes of the extension of theoretical infidelity, were themselves the fruits of the preceding practical infidelity. The process is this, that when spiritual doctrine falls into neglect, when the pulpit distils such meagre ethics as were admired in the days of Blair, and such Pelagian tenets as gave birth to them, then practical religion decays in a land; the people, careless of their own souls, think little of those of their posterity; measures are not taken to meet the wants of an increasing population; and the people are not sufficiently in earnest about religion to insure the removal of legislative obstacles to its progress, if they exist, as they have long done in this country,—as, for example, in the selfish restrictions which were so pertinaciously kept up, upon church building; and thus masses of men, infidel in all but name, easily become that also, if any Deist or blasphemer think it worth his while to pervert them. We fully admit all that our Right Reverend author says of the direct effects of the want of churches and other facilities for the religious edification of the people; but we would not have it forgotten that the absence of the faithful preaching of the Gospel was the still earlier cause and primal source of the evil. If the people had been truly evangelized they would not have long remained destitute of the outward appliances of religion, or have suffered, so far as by the blessing of God they could prevent it, the next generation to lapse into a race of heathens.

The Bishop of Chester alludes to another prevailing impediment to religion arising out of the peculiar circumstances of the present eventful times:—

"It is a part of an advanced stage of civilization to occasion great inequalities of condition, and frequent changes and reverses. It is a state in which every individual finds it an arduous task to maintain the condition in which he was born. He commonly may maintain it by prudence and persevering industry. But as soon as he relaxes either his exertions or his frugality, he sinks from his position, while another is ready to step in and take his place, which he cannot without great difficulty recover. The state of society to which he belongs exposes him to manifold temptations; and if he yields to those temptations, the same state of society makes such imprudence ruinous to his future fortunes. His consequent distress, however, he attributes not to its true cause, but to the government and institutions of the country; he lays the blame upon the body politic, civil or ecclesiastical; as if any legislation could alter the providential ordinance, which in the general course of things, has connected individual character, either virtuous or vicious, with individual adversity or prosperity.

"But this discontented and restless frame of mind is the most unlike possible to that 'good ground,' that 'honest and good heart, which having heard the word, keeps it, and brings forth fruit with patience.' There is no preparation in the soil: and the word, though scattered all around, never penetrates, so as to 'spring and grow up.'

"The result is, that although our country contains within itself, as I sincerely believe, a deeper fund of Christian zeal and piety than it ever possessed before, there exists, unhappily, a stronger counterpoise of irreligion. And that irreligion is active. The careless apathy or the dissolute sensuality of former times, though it had as much ungodliness in it as may be found now, was far less dangerous. Our lot has been cast upon a period when there is nothing neutral. Every man who is not the friend, is the enemy of religion.

"Such, I imagine, is the conviction to which in almost every place the minister is brought when he surveys his charge. He is sensibly reminded of the justice of those scriptural metaphors, which describe ungodliness as a state of sleep, or of death. He finds too many in this condition: a greater or a less proportion: largest probably, in those crowded districts where multitudes keep one another in countenance, and vice offers more temptations. But whether they be few or many, the question is, How shall their number be diminished? Are there any means by which those who are now dead in sloth, or 'dead in trespasses and sins,' may be brought to hear the voice of the Son of God, and awake from their spiritual death, that 'Christ may give them light?'" pp. 11–14.

The means recommended by his Lordship deserve serious consideration. The first is an *anxious attention to the spiritual instruction of children and young persons.* The second is, what Dr. Chalmers calls "the aggressive system," including more particularly cottage lectures, and familiar expositions of Scripture from house to house, or in such a manner as shall best meet the wants of the people. We wish we had space to quote all that his Lordship has written on this important topic; but we cannot refrain from transcribing as much as we can find room for.

"We all know by sad experience the apathy which comes over the unenlightened mind in regard to the soul and its future condition, when it has long resisted and grieved the Holy Spirit. But how is it to be awakened? Whilst all unconscious of the winds that blow, and the waves that threaten, what voice can so speak as to be heard and say, 'What meanest thou, O sleeper? Arise and call upon thy God.'

"One thing is evident. The ordinary means of grace are unavailable. The church is open, but neglected: the voice of truth is raised, but never heard. Even if opportunity be found for private warning, or occasional exhortation, it falls upon the ear in vain. It costs more to convert a soul. To leave the companions of indolence or profligate indulgence; to attend the house of God; to employ the Sabbath in the business for which it was given to man; these, under such circumstances, are not matters of trifling exertion, matters of course or custom; but strong efforts of faith, which can proceed from no other source. Faith, however, at present, there is none to affect practice. There may be no open denial of the truth of Christianity; there may be a general belief of the resurrection of the dead, and the life of the world to come; but confessedly there is no operative effectual faith, such as may overcome habits of apathy, or resist the influence of example: and the principle itself must be implanted, or we look for its results in vain. If the minister waits in such cases for times of penitence or messages of invitation, he will wait for ever. It is the misery of spiritual sleep, that it has no waking hours. We might as justly expect that a Lazarus should rise unsummoned from the tomb, as that the man who lies in the darkness of spiritual death, should by any natural process begin to feel his ignorance and his sin, and shake off his grave clothes, and come forth to seek religious knowledge. He is warned, probably, from time to time; he is reminded that he is living in neglect of a positive duty. And this, perhaps, he will not deny. But what he needs is, not precepts, but motives: not merely a condemnation of present habits, but an effective reason why they should be changed.

"Faith then must supply the reason and the motives: must suggest the question, 'Wherewith shall I come before the Lord?'

"But it would be enthusiasm to expect such faith to act suddenly upon the heart, without those means by which it is ordinarily produced. Experience does not teach us that such is the course of God's dealings with the heart: that he thus interposes summarily as it were, and awakens it to its high interests. Those who 'are alienated from the life of God through the ignorance that is in them,' become only more distant from the knowledge of Him, as they advance in years, and approach nearer to his tribunal. Death comes and hides the man from our view, but cannot shut our eyes against the consequences that await him.

"Must we then sit down in despair, till the end comes; or is there any method by which these 'brands' may be 'plucked out of the fire?'

"'No man can come unto me,' said our Lord, 'except my Father who hath sent me draw him.' Now one way in which the Father draws the obdurate and reluctant heart, is by his revealed word. 'Faith cometh by hearing, and hearing by the word of God.'

"This seems to direct us toward an avenue by which we may approach the sheep which have strayed and are scattered in the wilderness. They will not seek the shepherd; they know not why they should. The shepherd must seek them. They will not come for the 'bread of life;' we must take it to them. In season and out of season, in any way that may present itself; and God does often open unexpected ways, we must make the truths of revelation known; we must carry the Scriptures home, and bring them within their hearing.

"Excellent results, far beyond expectation, have been found to proceed from a system of this kind: from the simple reading and exposition of Scripture to such a party as can be conveniently assembled in the houses of the poor. 'The word of God is quick and powerful and sharper than any two edged sword.' A blessing attends it: it does not return unto him void. The rebuke of the minister, however just and reasonable, is the rebuke of a fellow-creature: it too often excites the opposing passions, and rouses the sinner to an active defence of his wickedness. But here, when the Scriptures are unfolded, it is God who speaks; and 'who art thou, O man, that repliest against God?' It is the Son of God who invites, and says, 'Why will ye die, O house of Israel?' 'Ye will not come unto me that ye might have life.' And at the voice of God, and at the invitations of a gracious Saviour, the hardest heart will sometimes break, and the most inveterate lethargy be roused." pp. 16–20.

"Wherever these lectures have been introduced the congregations increase, the sacramental attendance is larger, the signs of a divine work become more visible. They show an earnestness on the part of the minister himself, which has an indescribable effect upon the minds of others. They show that he cannot be satisfied with the state of things existing around him: they show that he cannot be satisfied while any remain without 'the knowledge of God, and of Jesus Christ whom he hath sent.'" p. 21.

"It is an indirect advantage of efforts made out of the usual course—whether Sabbath-observance societies, temperance societies, district visiting societies, adult schools, or meetings for exposition of Scripture—that they show an anxious zeal against ungodliness and for religion.—They prove that the ministerial work is no formal duty, but influenced by a sense of its indispensable importance. They are voluntary: and for that reason are doubly valued. The effect, therefore, is the same in its nature as that arising from the minister's general character. . . . Had St. Paul contented himself with 'showing from the Scriptures that Jesus was the Christ,' and that 'God commandeth all men every where to repent:' he would have delivered his message, he would have declared the counsel of God. But what force was added to his message and his declarations, when he was able to call them to witness that 'for the space of three years he ceased not to warn every one night and day with tears?' It was this which gave the point to his argument, 'How shall we escape if we neglect so great salvation?'" pp. 22, 23.

The Bishop goes on to show the importance of these domestic expositions and instructions, not only for the sake of the ignorant and the profligate, but for those who are really in earnest in religion. He asks:

"What would become of any one of ourselves, if an hour in the week were the limit of our spiritual studies, our scriptural meditations, our communion with God, through the medium of his holy word? We feel the force of this whenever applied to our own case, why should we think differently of the flock intrusted to us? Yet how many infirm persons, how many whom distance and family duties preclude from attending church, might be found in every parish, whose regular opportunities of religious improvement are so rare, that an hour in the week would be far too large an average.

"And yet it is by this,—by attention to the divine word, by application to the means through which the Spirit is ordinarily communicated—that one man is 'made to differ from another,' and the soul is renewed in knowledge after the image of God. Spiritual knowledge has this peculiar characteristic: it has little connexion with superior education, or cultivation of mere intellect. Spiritual knowledge is indispensable to every class: and God does not suffer that which is needed by all alike, to depend on any thing which all may not possess: on what different persons must necessarily enjoy in very different degrees. The wisest philosopher can discover nothing more of the nature of God, or of the incarnation of Christ, and the union of deity and humanity in his person, than the most illiterate peasant." pp. 24, 25.

"Our ancestors had a just sense of what is requisite to maintain the life of God in the soul. The practices of the Romish Church deviated into superstition, and became the 'form of godliness' without 'the power.' But they were founded on the knowledge of human nature. And when fasts, and festivals, and vigils, and matins, and vespers were laid aside as 'profiting little,' because perverted from their right purpose, our Reformed Church prescribed the daily performance of morning and evening prayer, that the means of grace might be constantly within reach. The altered circumstances of society have silently abolished this. But the soul, and the world, remain the same: the ascent of heaven is no less arduous, the prize no less glorious, the risk no less awful: and if not the same measures, the same diligence must be used, if our people are to enjoy the benefit which the mercy of God has designed for them, and be made meet to be partakers of the Redeemer's everlasting kingdom." pp. 26, 27.

In connexion with the discharge of these solemn duties, the Bishop strongly urges upon the incumbents of benefices, their great responsibility in the choice of curates and the recommendation of candidates for the sacred office.

"We are not without signs and indications that God has a controversy against us; that he will visit our Church with a searching trial. But we have also other signs that in his judgments he remembers mercy. And amongst them this is not the least, that he is raising up a goodly number whom the cloudy aspect of events, whom the threatenings of an approaching storm do not affright, or deter from devoting themselves to the work of the ministry: men of talent, zeal, and piety, capable of maintaining a good warfare against the enemies of man's salvation. Let these be sought out and encouraged, to the exclusion of all who are of a different character: who must be assured that our Church requires those only to serve within her ranks, who are prepared to 'endure hardness, as good soldiers of Jesus Christ,' to do 'the work of evangelists,' and to 'make full proof of their ministry;' being 'instant in season, out of season;' 'reproving, rebuking, exhorting, with all long-suffering and doctrine.'" pp. 30.

The above statements and extracts contain the principal matters of the charge; but to it is affixed an appendix, containing many important topics; the chief of which we shall briefly notice.

His Lordship remarks, in regard to the partial observance of public service on the Lord's day, that in some places the evening service follows so closely upon the morning, that it becomes almost impossible for persons who live at any distance to attend both. He says, that in many country situations, an alteration of the hour of afternoon service to half past three, four, or five, according to the season of the year, has had the effect of doubling the congregation. A longer interval between the services, he adds, is in every respect desirable, both for the minister and the congregation.

In regard to family prayer, his Lordship says, that this testimony of living with God in the world is comparatively rare. But the proportion is exceedingly different. In some parishes it is confined to the minister's own family; whereas in one parish, chiefly agricultural, two fifths of the householders live in the practice of it. In another, chiefly manufacturing, out of three hundred and fifty families, one hundred practise it; in others, all the communicants. In Lancaster, out of the twelve hundred and fifty families which are under the superintendence of the Visiting Society, one hundred and twenty are known to maintain the habit; and probably many more do so, as three hundred copies of a manual of family prayer were sold amongst them in the year 1831.

The Bishop of Chester was one of the earliest and warmest friends to well-regulated visiting societies, and he continues, after large experience, zealously to support them, and mentions many circumstances of a highly encouraging nature in regard to them. * * * *

We rejoice to see that the prelate's example and admonitions, have not been without good effect upon his clergy, as we gather from the character of several recent visitation sermons which have reached us from his Lordship's Diocese. We have three now before us preached at the late visitation, by Mr. Byrth, Mr. Stevenson, and Mr. J. H. Stewart, which are truly scriptural and excellent;* and we regret that the multiplicity of new books prevents our noticing these and many other charges and volumes of sermons from various dioceses. Such publications are usually local, except where a name like that of Mr. Stewart is so well known as to insure a wider circulation. We can only say, that we bless God and take courage, while we see such symptoms of revival and increased spiritual efficiency in our venerated Church; nor do we fear what man can do unto us, so long as God thus honors and blesses the labors of his servants in our communion.

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* There may be others. A scriptural and highly edifying ordination sermon has just been published from the pen of Mr. Raikes, Chancellor of the same Diocese.

MISSIONS.

For the Churchman.

(*Continued from page* 438.)

In reply to the foregoing communication, I received it with the subjoined certificate of four Oneida chiefs, nearly 40 Oneida people, and of the Oneida Interpreter; of which the following is a copy.

"We, the undersigned, chiefs and warriors of the Oneida nation of Indians at Duck Creek, certify, that upon a full understanding of the subject, the prefixed statement of the Rev. Richard F. Cadle, with respect to the attendance of Oneida children at the Green Bay Mission School under his charge, is correct and true. We also cheerfully add, that the improvement of the children under his care, has been such as to render the institution of great value to our people, and that we have at all times had the benefits of this school freely tendered by the superintendent.

Duck Creek, Feb. 4th, 1833.

Marked, Cornelius his X mark Beard,
Signed, Daniel Bread,
M. Cornelius X Stevens,
S. Thomas Neddy,
M. Peter X John,
M. John X Hill,
M. Lodwick X King,
M. Daniel X Powlis,
M. Moses X Scanandoa,
M. Isaac X Stevens,
M. Daniel X Peter,
M. David X Hill,
M. Joseph X Thomas,
M. Isaac X John,
M. Henry X John,
M. Peter X Green,
M. Elijah X John,
M. John X Metoxen,
M. Abraham X John,
M. William X Antony,
M. Henry X Stevens,
M. William X Absiquot,
M. Nathaniel X Neddy,
M. Honus X Peters,
M. Lewis X John,
M. Adam X King,
M. Daniel X John,
M. Baptist X Stevens,
M. William X Antony,
M. Antony X Swamp,
M. Peter X Neddy,
M. Martinus X Hill,
M. George X Hill,
M. Elijah X Powlis,
M. Thomas X King,
M. William X Bread,
M. Martinus X King,
M. Isaac X Case,
M. William X Hill,
M. Moses X Swamp,
M. Thomas X Powlis.
S. Aristogenes W. S. Ninham, *Interpreter.*

Witness,

S. A. G. Ellis,
S. J. D. Doty,
S. John P. Arndt,
S. Andrew Miller."

As soon as I shall have received a copy of the information, (for which I have applied,) upon which the report of the Committee of the New-York Convention, alluded to above, was founded, it is my wish again to appear before the public as its reviewer.

I trust that it will be permitted to me to submit at this time a portion of the evidence in my possession, that has a bearing on other matters alluded to in the report before mentioned. I abstain, from motives which I hope will be duly appreciated, from the mention of the names of the writers of the letters addressed to me, though these might prove to be "a tower of strength." May I be allowed to express the opinion that the offering of this testimony is no intrusion on my part into the public presence? I also lay before you an extract from a letter written by myself, and which was published in the Churchman in 1831. The principal objects for producing this testimony are to show that I made a frank exposition of the main design of this institution as understood by me, that ample encouragement was given to me in the extension of the Mission, and that I did not make use in full of the powers committed to my hands.

Extract of a letter from myself, dated Jan. 3, 1831.

"Several accessions are expected in a few days, and among them some children from the Oneida settlement. Most of the children will probably be entirely supported by the Mission; the parents of some will pay in part and of others in full. A preference would always be given to the full blood Menominee or Chippewa children and to such as are connected with those tribes, which is the case with a large portion of the children in this settlement. I have received a qualified permission to admit those of the New-York Indians, and even the white, if these last do not interfere with the peculiar objects of the Society's bounty, and their example should be calculated to do good.

"We are, too, but seven miles distant from the Oneida settlement; and the superintendent of this institution may have frequent opportunities of doing good to that interesting congregation without interference with the province of their appointed missionary.

"I think that the buildings of the Mission might, if necessary, be so enlarged as to furnish accommodations for 150 or 200 children, which is a sufficient number for the management of one superintendent. With the co-operation of the Indian agent and of influential traders, many Indian children might be induced to become scholars: at present I have but two, all the rest being half or quarter breeds."

Extracts from letters received by me.

"*Philadelphia, April* 8, 1831.

"At a meeting on Tuesday in the city," [New York,] "it was resolved to undertake the support of the Green Bay Mission. ——— has written me, and says in the most decided terms, Tell Mr. Cadle to go on with his buildings. In answer to inquiries of ——— I have said that we shall require for the Bay this year $6000, and that 10,000 could be usefully spent upon the establishment. Of course my estimates were very rough, as I had no data to go upon. This of course will be your expensive year—your buildings, additional furniture, additional school apparatus, stock and implements for the farm, clothing for the children, journies of teachers, &c., to the Bay, &c."

"*Philadelphia, April* 14, 1831.

"Resolved, That Mr. Cadle be and is hereby authorized to make such additions to the Mission establishment at Green Bay, as will comfortably accommodate 110 pupils, their teachers, &c.; and if, on the receipt of this resolution, he is convinced that such accommodations will be too small for the number of children who wish to be admitted into the school, that he have power so to enlarge the establishment that the family may consist of 200 pupils, their teachers, &c."

"*New-York, April* 25, 1831,

"New-York will sustain you to *any extent.*"

"*New-York, Nov.* 2, 1831.

"The Mission may now be considered as safe; and the spirit which has been enkindled is such as will not soon cool. There is not now the possibility of a doubt that your requisitions will all be promptly answered."

I also state that although, as was expected, the expenditures have been large, yet there is a very large amount of property on hand.

On the 1st of January, the property described as "merchandise," was valued at - - - - - $3750 80½

Property, exclusively of "merchandise" - - - - - - - - 9697 11

$13,447 91½

For the great liberality of the Church in New-York toward this Mission, I have ever felt deeply grateful, and I thankfully acknowledge the kind care in its behalf, manifested by James Swords, Esq.

I conclude with the expression of the reasonable hope that no testimony detracting from the usefulness of this school will be admitted as accurate, until after the opportunity of a reply has been allowed to the person who may be acting as superintendent.

Respectfully submitted,

Richard F. Cadle,
Supt. P. E. Mission at G. B.

Green Bay, Feb. 15, 1833.

The following estimates are founded upon the books of the Mission. Richard F. Cadle.

Appropriation of Mission Property to Oneida Children, from Oct. 1, 1832, *to Jan.* 1, 1833, *in use.*

1 cloth vest to John Beard, - - - - - - -	$1 50
3 cotton handkerchiefs, at 11 cts., M. Agequot, John and David Beard, - - - - - - -	0 33
3 stuff frocks, at 12*s*., Jane John, H. Swamp, S. Hill,	4 50
1 muslin chemise to Jane John, - - - - -	0 38
2 red caps, at 1*s*. 6*d*., M. Agequot and J. Beard,	0 37
2 pair stockings, at 3*s*., Jane John and Sarah Hill,	0 75
1 pair mittens, J. E. Williams, - - - - -	0 25
1 pair pantaloons, J. Beard, (part 6 yds. broadcloth,)	1 00
1 hat, at 6*s*., J. Beard—1 flannel petticoat, at 20 cents, H. Swamp, - - - - - - -	0 95
1 cloth great coat, J. Beard, - - - - - -	3 00
1 pair yarn stockings, David Beard, - - - -	0 38
1 cloth vest, at 2*s*., J. Beard—1 fur cap, at 8*s*., M. Swamp,	1 25
5 pair woollen socks, at 3*s*., J. & D. Beard, G. Bennett, Jacob Swamp, Martinus Agequot, - - - -	1 87
1 pair shoes, at $1 05, M. Agequot—1 pair shoes, at 10*s*., J. Beard, - - - - - - - - -	2 30
3 pair shoes, at $1 05, G. Bennett, D. Beard, Jane John,	3 15
1 pair shoes to Susan John, - - - - - -	1 00
1 satinet suit for Geo. Bennett; 1 jacket for Martinus Swamp; 1 pantaloons for P. Powlis, cost of satinet valued at - - - - - - - - -	4 92
1 pair shoes, Martinus Swamp, - - - - -	0 88
2 satinet suits for J. Hill and S. Agequot: 1 satinet pantaloons, Jacob Swamp, (cost of satinet,) - - -	8 10
3 pair stockings, at 2*s*. 10*d*., M. Swamp, J. E. Williams, J. Hill, - - - - - - - - -	1 06
1 pair shoes, Paul Powlis, - - - - - -	1 00
1 girls' dress, Susan John, - - - - - -	1 00
1 pair woollen socks, Paul Powlis, - - - -	0 25
1 pair pantaloons, Jacob Hill, - - - - - -	0 75
1 jacket, Jacob Hill, - - - - - - - -	0 75
2 pair mittens, at 2*s*., Jacob Swamp and David Beard,	0 50
From list of Property expended Jan. 1, 1833.	
11 Murray's Spelling Books, at 10 cts., carried to Duck Creek, for use of the Oneida school when established,	1 10
7 Blair's Catechism, to Duck Creek, - - - -	0 44
4 pair mittens, at 2*s*., expended by John Beard, 2—D. Beard, 1—Jacob Swamp, 1, - - - - - -	1 00
From Cash Account.	
1833.	
Jan. 29. Paid Alexander Clermont, for making a satinet suit for George Bennett, and a pair satinet pantaloons for Paul Powlis, - - - - -	1 50
On the same day, paid do. for making a jacket for Martinus Swamp, - - - - - - -	0 37
Estimate of Expenditures for Support of 13 *Oneida Children from Dec.* 1, 1832, *to Jan.* 1, 1833: *viz. of*	
John Beard, George Bennett, Jacob Hill, M. Agequot, Jacob Swamp, D. Beard, M. Swamp, P. Powlis, J. E. Williams, Susan John, Jane John, Sarah Hill, Hannah Swamp, - - - - - - - - - -	32 50
For support of Solomon Agequot from Dec. 11, 1832, to Jan. 1, 1833, about half a month, - - - -	1 25
For support of Cyrus John from Dec. 1, 1833, to Dec. 13, about half a month, - - - - - - -	1 25
For support of 16 Oneida children from Jan. 1833, to Feb. 2, 1833, including William Nicholas and T. E. Beard, - - - - - - - - -	40 00
	$121 60

COMMUNICATIONS.

For the Churchman.

THE CHURCH.

We are wont to regard this venerable fabric as the treasury of our hopes, the ark of our safety. Deprived of this, much that renders religion sacred and pure would be removed from our eyes, and we should be in danger of falling into the many errors that have dismembered and disgraced other portions of the Christian world. Go where we will, we find nothing so elevating to the feelings as the sublime Liturgy of our Church, nothing so consoling as her holy ordinances. Need it be wondered then, that every note sounded in her praise is music to our ears, while every blow aimed at her prosperity arouses our warmest indignation? Such indignation, at all times just, is particularly so when the assailant is within her own bosom. Yet, alas, too frequently is he there to be found! Let us not disguise the fact, there are those among us, who, (surely from mistaken motives,) would sacrifice all the glorious distinctions of our Church, and thus trample down the walls between us and other denominations—denominations that would be far from doing the same in turn for us. And why do our misguided friends thus act? Is it because they are tired of witnessing the harmony and prosperity that reign at home, and long to be partakers of the strifes and divisions of others?

It is a peculiar characteristic of the individuals here referred to, that they can scarcely find praise sufficient to bestow upon our Zion; that were we to take their words for a criterion, we must rank them among her most ardent admirers and devoted adherents; that they are loud and free in their profession of attachment to her principles and service:—a trait that at once stamps their course with inconsistency, if not dishonor.

With a view of encouraging the steadfast and strengthening the weak, together with some little hope of leading persons in the error which we are exposing, to reflection, we will endeavor to give a few reasons why our Church should have the undivided support of its members.

1. *Because it is of Divine institution.*

This is a fact that not even rival denominations deny. The most that they do, is to claim the like authority. We have no inclination to discuss the merits of Episcopacy: that has already been done by hands far abler than ours. That others are so anxious to maintain a level with us in this respect, should be sufficient inducement for us to remain where we are. The continual heart-burnings and jealousies which our claims create in those around us, are quite enough to awaken suspicion that they are conscious of disadvantage, if not of defect; and an examination of the learned defences of "evangelical truth and apostolical order," will conclusively show that the opponents have either wholly neglected sources of information within their reach, or are pertinaciously bent on error.

We will venture to assert, that there is not in our Church one well-informed man in a thousand who is not convinced of its superior claim to divine institution: whence, then, does it arise that there is to be found a larger proportion who are unwilling to support it at all hazards? Either it is divinely constituted, or it is not. If it be divinely constituted, there is a paramount claim to our unqualified obedience and support; that it is, has been proved both by the unanswered arguments of its friends and by the free admissions of opponents: entire devotion to its interests, then, is an indispensable duty. The Church demands *every* energy of her sons to aid in the extension of her borders, and is wronged by every religious effort they make out of her sacred precincts.

2dly. Our Church should have the undivided support of its members; because it *provides the best means of spiritual sustenance.*

This assertion is more than substantiated by the unqualified praise so universally bestowed upon our Liturgy. It is true that some have imagined that it promotes formality; but a little closer observation would have taught them that it is the abuse and not the use that produces this result. Like every other good agent, the Liturgy is capable of misapplication, and that it has been misapplied is no argument against its utility. While the prayers include supplications applicable to all our public and private wants, they are clothed in such humble and appropriate language, that the heart must be hard indeed, which is not benefited by their use; and the formalist who neglects to engage in them with his whole soul, not only shuts himself out from his greatest earthly good, but is guilty of an act that must meet with the disapprobation of his God. He runs no risk who asserts that he is brought nearer to heaven by the chants and songs of praise interspersed through our service, than in any other way, for they are drawn directly from the Bible, and are superior to their kindred portions, the prayers, inasmuch as they more entirely preserve the scriptural language. But perhaps we should rank the public reading of the Scriptures highest on the list of means that our Church provides for the spiritual growth of her children. Here the pure waters of salvation are received directly from their source. Although others will tell us that they have these at home, we can rejoin that we have them both there and in the sanctuary—and as long as we esteem the Scriptures as the fountain whence all spiritual instruction must be drawn, we shall rejoice to hear them wherever they are read, and glory in using praises and prayers in the spirit and language they furnish.

Although we might show on other grounds—for instance, by a view of her ordinances and institutions—that our Church best provides for the spiritual sustenance of her members, we are content to rest her claims to that merit entirely upon the elevated, the scriptural character of her services, convinced that every one who properly values the most sacred of all books, must in like manner prize the Church which conforms most entirely with its spirit.

3dly. Our Church should have our entire support because *it is so constituted as to avoid the strifes and divisions that rend other Christian societies, to their destruction.* Without stopping to explain why it is so, we will simply point to the history of the Church, and ask who there is that does not rejoice that she has remained for centuries undivided, while others have been tottering under their manifold divisions? The Saviour came to bring peace into the world; the spirit of the Gospel is peace, and wherever peace does not reign, there is too much occasion to suspect that the Holy Spirit is not present.

While the Church remains the very bond of harmony, it is a paramount duty of her every child to conform to her regulations, even though they should not be entirely in accordance with his views or inclinations; for by opposition he might light up a flame that would eat into her very vitals, and the most that he could effect, were he to succeed, would be a change in what has met the approbation of the soundest part of Christendom for ages, and has been instrumental in elevating thousands to the region of the blessed.

The entire conformity and vigorous co-operation of every Churchman would place our Zion upon an eminence she never has attained. Surely there is zeal enough, and room enough for its exertion, within the pale of his own Church, to find occupation for the time and talents of every Episcopalian; and while there is, it must be as great an infringement of duty to wander into other borders, as to deprive the famishing children of our own household of their bread to bestow it upon strangers.

C.

For the Churchman.

EPISCOPAL CONSISTENCY.

The extract from the Christian Observer, which appears in your last number, under the head of "Clerical Consistency," I had marked to send you with some comments of my own; I am glad, however, that you anticipated my intention. The anecdote there related of the late excellent Basil Woodd is full of instruction. He was not a man to err *on that side;* and though my own practice has been uniformly, and on principle, such as he latterly adopted, it could have little weight compared with his example, backed by the authority of the Christian Observer. The more I have seen and thought, the stronger my conviction has grown, that our duty as Churchmen not only, but as Christians, is to avoid directly and indirectly, by presence as well as by participation, all admixture of administrations with Christians of other names. We owe it to *ourselves* as matter of *obligation,*—for either there is no schism, or they who are without the episcopacy are schismatics, and both the voice of Scripture and of our own prayers, ("from all false doctrine, heresy, and schism; good Lord deliver us,") are clear and eloquent to instruct and warn us. We owe it to *them,* as matter of *love,*—for two cannot walk together unless they be agreed; and the attempt has always been found more fruitful in every thing else than peace and charity. But I am not disposed now to urge the controversy. I shall close, therefore, with citing, in addition to the testimony of Basil Woodd and the Christian Observer, the practice of one of the greatest men and best Christians that the world has ever seen, the Honorable Robert Boyle:—"He was constant to the Church, and went to no separate assemblies, how charitably soever he might think of their persons, and how plentifully soever he might have relieved their necessities." (Burnet's Sermon at his funeral.) He found it easy, as all may, to reconcile truth with love, and duty with charity. Let us all go and do likewise!

One of the Old School.

For the Churchman.

CHURCH MUSIC.

Mr. Editor,—There are few subjects which present themselves to the consideration of Churchmen, vested with more importance than church music. The thanks and praises of man are the noblest and most acceptable sacrifice that can be rendered to the Deity. "Whoso offereth to me thanks and praise, he honoreth me," said the Lord; and Christians know by sweet experience that "it is a good thing to sing praises unto God." Our venerable Church, so judicious and Scriptural in all her institutions, has made ample provisions for her congregations to praise the name of the Lord with chants, with psalms, and with hymns; and it is gratifying to see that her clergy, and Episcopalians generally, are increasing their efforts to improve the songs of our Sion, and to make them more and more worthy of the temple of the Lord. The abuses of church music, which I had occasion to enumerate in communications to the first volume of your paper, become daily more corrected and abolished; theatrical performers are now less frequently employed to sing in the "congregation of the saints;" levity on the organ and in the choir is no longer countenanced; and the congregation, instead of listening to the singing in the gallery, now generally take a more active part in the worship of Almighty God. I mention these things partly from my own observation, and partly from the observation of others.

There is nevertheless yet something in our church music, to which many Christians cannot very easily reconcile themselves; I allude to the *symphonies* between the verses of the psalms or hymns. Some persons think that the organist merely introduces these to display himself, or his instrument; others do not see any connexion between the symphonies and the words; and others, again, observing no symphonies in the Dutch and Presbyterian Churches, have often asked, Why must we have them? Allow me to answer these objections in succession.

The first remark seems to me rather uncharitable. Persons disposed to do so, might, on the same principle, extend their censures to the clergyman, if he did but introduce a single phrase in his sermon, which was apparently not connected with his text; they might also speak in the same manner of their fellow-worshippers, if one or the other should be a little too loud in the responses, or in the singing. A good organist has always the right to display his instrument, if his proper and judicious management of the stops can be called *display.* The organ is an ecclesiastical instrument of high antiquity, worthy to be revered, and never to be degraded by careless and indifferent playing. That organist would certainly be very much to blame, who by his symphonies should break the connexion of the verses; sometimes the sentiment of one sentence is carried through two verses—then the symphony should be omitted; but when the sentiment changes from glowing expressions of praise, to humble supplications for mercy, as it frequently does in our hymns, surely a short symphony is so far from breaking the connexion, that it is almost indispensable. Indeed, I have never been able to discover any thing objectionable in *well-timed* and *proper* symphonies. While we praise the Lord in the psalms and hymns with our heart and our mouth, in the symphonies we are enabled to praise him "upon a loud instrument," "with cornets," "in the sound of the trumpet," &c. But there is a still greater advantage in symphonies. They furnish the congregation with an opportunity to read the words through which they have to sing, and to prepare their hearts for the sentiments of the coming verse, that they may "sing with the spirit and the understanding also," and thus render an acceptable sacrifice unto God.

As for the conduct of the Dutch and Presbyterian Churches in this matter, it cannot be a rule for the government of Episcopalians; we differ from them in the performance of the church service in too many other respects, to be bound to conformity in this.

Milton seems to have fancied symphonies among the heavenly choirs, when he said:

> "———Their golden harps they took:
> Harps ever tuned: that glitt'ring by their side
> Like quivers hung; *and with preamble sweet,*
> *Of charming symphony,* they introduce
> Their sacred song, and waken raptures high:
> No voice exempt: no voice but well could join
> Melodious part: such concord is in heaven!"

Another cause of occasional complaint is, that some organists play frequently too lively, too loud, or too soft. Extremes should certainly be avoided in each manner; but it is difficult to fix upon a proper medium. Sacred music cannot always speak of heavenly things in the same manner. No, it seems to be her delight to praise God in various strains; and I find that each of them (if its true meaning be well understood,) provides balm for the heart. Sometimes, when the words require it, her notes flow lively and cheerful, lauding the Supreme, as children praise a kind and benevolent father, assured that He will be well pleased if they offer Him their thanks with unaffected cheerfulness. Here, perhaps, I ought to observe, that church music cannot be expected to inspire every organist alike. There are but few whose conceptions are sufficiently elevated; but these do not consider their art as a mere problem, to create out of a certain number of notes a pleasing composition. Composition is not their highest object; they use rather great quantities of tones, as admirable colors, to paint to the ear what is great, lofty, and divine. They esteem it unworthy to bear the praise of the Creator upon the little, fluttering, butterfly wings of childlike cheerfulness—but beat the air with the large and mighty pinions of an eagle. This kind of music proceeds in slow and powerful accents, which transport the soul into a wider sphere, created within us by elevated thoughts; or sometimes it rolls animated and grand among the voices of the choir, as the majestic thunder in the mountains.

But there are always some grief-stricken, humbled, and penitent souls, to whom it appears unholy to address the Deity in the melodies of cheerfulness; who think it presumptuous to attempt the expression of His loftiness by human means and conceptions. This cheerfulness is to them incomprehensible, and they have not sufficient courage for such full and free elevation of the heart. For ever remaining with folded hands and downcast eyes upon their bended knee, they praise God only with a constant representation of their weakness, and their wanderings from Him; and fill and nourish their hearts with a sorrowful longing after the perfection of which they feel the want. To such persons belongs that kind of music, which sounds like an everlasting "*Miserere mei Domine!*" whose slow and steady tones resemble a band of weary and heavy-laden pilgrims wandering through a deserted valley. Its penitential voice dwells long upon the same chord, and ventures but slowly to the next; the most simple variation in the harmony changes the feelings; the soft impressive power of the notes fills the heart with a fearful trembling, and completely wraps up the mind in sentiments of devotion. At times a bitter and heart-rending discord steps in, which seems to pierce the melting soul; but soon, sounds pure and crystal-clear come gently o'er the ear

> "———like the sweet south
> That breathes upon a bank of violets,
> Stealing and giving odor."

Consolation and balm drop once more into the wounded spirit; and the soul, with a sigh long and deep, exhales the most fervent and holy aspirations after God.

Thus we see, that the lively and cheerful, the full and free, and the soft and plaintive compositions of church music, may with propriety be employed in the worship of the Supreme; that none can expect to be alike pleased with all the attempts of the musician, to fulfil what he conceives to be the just range of his duty; and that none have a right to complain of passages not exactly suited to their individual taste, unless they are also unsuitable for worship in any of its moods and tones.

Germanicus.

For the Churchman.

DELAY OF COMMUNION.

Mr. Editor,—I was sometime since much struck with the force of the accompanying remarks on the Communion, and believe them to have been instrumental in bringing one individual to that generally neglected sacrament. In the hope that they may prove beneficial to others, I send them to you, with the request that if you think them worthy of your columns you will insert them. N.

"Men must put off all thoughts of danger, death, and salvation, (amazing said of Christians!) if they still defer to come; because procrastination, from time to time, is the most destructive of all the wily devices of the devil; and, by the *deceitfulness of sin,* and the *love of the world,* hardens into little less than an incurable condition, if continued in after full conviction to the contrary. I shall exceedingly commisserate and lament over the inconvincible folly and hardness of those who will not be persuaded to come. I would I could find an excuse for their madness, who deprive themselves of such benefits; but, I protest to you, I cannot find out so much as one fig-leaf to help them to cover their shame. Could I suppose any scruples remaining in the minds of any present, in the name of God, why so backward to apply themselves to the stated method [a statement of their difficulties to their minister] of solving them? Who is unwilling to hear them? Who, rather, is not ready to set right the mistakes or the ignorance of any in this matter? But if your scruples proceed from a secret unwillingness to leave your sins, that excuse, we must tell you, can never be excused you. Apply it to the touch-stone of a serious examination; if you find that to be the case, be not surprised if I tell you *a truth* you little think of—that is, ye are resolved to go down to perdition, and add daily to your punishment there, by increase of your crimes, every day you live here."

THE CHURCHMAN.

SATURDAY, MAY 4, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Bishop Onderdonk proposes making a Visitation in the months of May and June, as follows:—

Tuesday, May 7, Patterson, Putnam county; Thursday, 9, Phillipstown; 10, Matteawan; 11, Albany, St. Peter's Church, A. M., St. Paul's, P. M.; 5th Sunday after Easter, 12, Cohoes; 13, Troy, St. John's, A. M., (Ordination;) St. Paul's, P. M.; Ascension-day, Thursday, 16, Plattsburgh; Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity-Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; 6, Rome; 7, Oriskany; 8, and 1st Sunday after Trinity, 9, Oneida Castle; Tuesday 11, P. M., St. Paul's, Troy; 12, St. John's, Troy, (Institution;) 13, Ulster; 14, Kingston, A. M.; Dashville Falls, P. M.

⁂ The Editor of the (Auburn) Gospel Messenger is requested to notice the additions in the above, made since it was first published.

To Correspondents.—"C." has our thanks for his prompt attention. "U. A." has been carefully considered. On inquiry we find that the measures which he recommends are already under the attention of the proper authorities, and will be prosecuted in a manner, we doubt not, perfectly satisfactory; and as one, at least, of our correspondent's statements has been made on insufficient grounds, we deem it most prudent to withhold his piece, though spirited and in many respects just.—"Germanicus" writes *con amore,* and with the fancy and earnest warmth of his nation. He will perceive, and pardon, the liberties we have taken with his communication.

The Extension of the Church, we are told, is unavoidably delayed this week.

A little Information.—Our friend who writes in lead pencil, and cheats the post-office, (forgetting *Romans* xiii. 7,) is informed that the design of "A faithful Reader" (unless *we* misunderstood the piece) is precisely the opposite of his supposition. *Irony* sometimes assumes the garb of hostility that it may lend the more effectual aid.

Text of the English Bible.—Since the last article under this head was penned, we have seen the history of Mr. Curtis' zealous endeavors to relieve the text of the English Bible from its corruptions. It is briefly this.—Mr. Curtis wanted a job. He did not lack cunning, and seems to have a tolerable share of industry, and no little perseverance. His sagacity pointed out the monopoly of the Universities and king's printers as an object toward which attention might be profitably directed, in the certainty of finding matter enough at the expense of a little pains to make out a very plausible claim for something handsome in the way of hush-money; reasonably concluding that just at the present crisis the parties would be extremely averse to having public attention called to an investigation of their rights and proceedings. Accordingly the pains were laid out, in the collation of some five or six books of the Scriptures in some fifty or sixty editions. With the notes of the collation in his pocket, Mr. Curtis posts off to Cambridge, in vacation time, when few of the responsible men were there, and makes proposals to the few on the spot to employ *him* (Mr. C.) to set things right, at the snug little compensation of £500. Nothing regular could be done, because it was vacation: but Mr. C., by negotiation, by mystification, by wheedling, and by bullying, succeeded in drawing Professor Lee, whose nerves seem to have been a little shaken by the fear of some terrible explosion, into a sort of half-bargain with the gentleman. The shrewdness and firmness of Dr. Turton, Dean of Peterborough, saved the University from the danger and disgrace of committing the text of the authorized version to this man's discretion, and after much trouble to get rid of him, procured his dismissal with a gratuity of 100*l*. to remunerate him for expenses, &c.! With this in his pocket, the disappointed critic hastens to London, prints a book, and gives evidence before a parliamentary committee to the amount that the listless indifference of the universities and lazy negligence of the king's printers, had made the English Bible a nest of heresies and blasphemies, and rendered it, no doubt, the fruitful source of all the infidelity and error of the day. John Bull, who loves nothing better than some mystifying tale of malversation by his betters, was up in arms at once; and brother Jonathan, who is always agape for something new, seems inclined to swallow the bait fixed for his trans-atlantic kinsman.

To be serious—greatly too much importance has been attached to this pretended discovery; and it is to be feared that we are putting into the hands of Papists weapons with which they will wage fierce battle against the confidence and security of Protestants—their recourse to the vernacular Scriptures as the rule of faith. It is a happy circumstance,—providential, we cannot for a moment hesitate to believe it—that the mode of execution of the present English version of the Bible was such as to secure for it the full confidence and hearty welcome of all classes of Protestants;—Romanists *could* not receive it, because made from the originals instead of the *authentic* medium, the carefully smoked-glass, through which their last pretended General Council permits them to receive the light of truth. The situation of English Protestants has since become such, that a similar concurrence to any other attempt to clothe the word of God in a vernacular dress is utterly improbable—not to say, humanly impossible. It stands us in stead, therefore, to keep up the common confidence in this universally admitted representative of original revelation; which, we have reason to thank God, the most conscientious critic may do with perfect sincerity and heartiness, since all who are capable of giving judgment—not of our own days, tongue or faith, alone, but of other times, and creeds, and nations—agree, that in fidelity, simplicity, becoming dignity, and happy ease, our English version is unsurpassed by none extant in any language, if indeed it has been equalled by any.

But excellent as it is, that it should be wholly free from imperfections, is in the nature of things impossible. It becomes a grave question, whether those imperfections, being acknowledged, are to be retained; or whether an attempt should be made to rid what is already so good, of every remaining blemish, and if so, How? We have already referred our readers, on another occasion, to a most able tract on this subject by Archbishop Laurence, and declared that it conveys to our mind conviction that to remain satisfied with the authorized version, *as produced by its framers,* is the only safe course. The reason, in few words, is this: emendations made, be they what they may, must have some bearing on the tenets of some one or other of the different divisions of the Christian faith, favorable in some cases, unfavorable in others; and be the correctors whom you will, they will be charged with prejudice and unfairness by any who may feel themselves aggrieved; there will be appeal upon appeal, and no paramount judge, no common standard. The vulgar saw, *Let well enough alone,* applies with full force to this case.

Thus we reason of emendations of the English Bible; and if the reasoning holds good of the larger matters of renderings of words and phrases, it is equally applicable to the minor points of literal changes and altered punctuation. The text must be preserved as it emanated from the translators—with all its faults, but also with all its authority. If *I* may change a word in Italic print into Roman, or the reverse, or interpose a comma or a full stop to modify the sense, my neighbor has an equal right to do the same; and though *my* alteration may be borne out by the analogy of doctrine and subserve the integrity of the text, his may be of a contrary description, and yet go before the world with equal pretensions, and among the thousands who are unable to judge between us on right grounds, obtain a preference.

The object, then, to be aimed at in the correction of the text of the English Bible, is, if these views be correct, not the reduction of that text to an exact conformity with the Hebrew and Greek originals; nor even its modification to an entire observance of the rules laid down for themselves by the translators; but its preservation in the precise condition in which they left it (manifest errors of the press alone excepted) unchanged in every respect.

This, to do him justice, seems to have been the aim of Curtis; though his purpose of hostility to the existing monopoly led him to mix up with statements really just and reasonable, such a mass of extraneous trash raked together merely for effect, as completely to overlay the truth.

It is not to be denied that the text of our English Bible *is* altered from the form given it by the translators. Changes of three kinds have taken place: first, undesigned errors of the press, handed down from edition to edition, and, though occasionally corrected, upon the whole increasing with the lapse of time; these originate sometimes in carelessness, sometimes in misunderstanding: secondly, intentional changes made by persons to whom the task of revision has been committed from time to time: and thirdly, intentional variations of orthography and punctuation, made by printers, to accommodate the former to prevailing standards, and to reduce the latter to uniform agreement with certain rules. In more or fewer instances under each of these classes, not only does every modern Bible differ from the early editions of the authorized version, but the modern editions differ among themselves; so that you shall hardly be able to point out ten successive verses in any part of the Scriptures which read exactly alike, *literatim et punctuatim,* in ten copies printed at different places and times.

We shall, hereafter, give proof of these assertions, attempt an estimate of the value of different existing standards, and state our views of what yet remains to be done for the perfection of our English text.

Our Brethren on the Borders.—The following paragraph closes an order for books just received from Arkansas Territory. Though it contains not many words, it *speaks volumes.* Will none have pity upon these few sheep in the wilderness? Can no messenger of the glad tidings of redemption be found, who, for his Master's and his message' sake, will go out and lead them to the living pastures, and draw for them from the well-springs of salvation?

"These books are much wanted. They are our teachers. No person has ever instructed us in the principles of religion; and we have no clergyman to teach us. We fain would belong to a lawful Church, and hope to live to see the time when an Episcopalian clergyman shall 'tell us words whereby we may be saved.' We know not but we are as safe without as within a Church whose ministry we are apprehensive is unscriptural, and whose preachers, though they profess (as they say) to have a call, are so deplorably defective in qualifications, that, were they judged by their fruits, or weighed in the balances, it is to be feared they would be found wanting."

MUNIFICENCE.—The following list of the benefactions of Dean Woodhouse (Dean of Litchfield, and author of the well-known Paraphrase and Annotations on the Apocalypse) to a single parish, exclusive of what he has done elsewhere, was furnished to the British Magazine by the lay-patron of the parish, with his signature as voucher for its correctness. The noble-hearted donor is still living, —we need not add, and doing good.

To the National School at Stoke, beside an annual subscription of 10 guineas, 255*l.*; National School at Hanley, 90*l.*; National School at Lane End, 50*l.*; North Staffordshire Infirmary, beside an annual subscription of 5 guineas, 470*l.*—(the privilege of recommending patients, in virtue of 400*l.* of this donation, is for ever reserved to the five incumbents of the churches of Hanley, Shelton, Stoke, Lane End, and Longton, from their respective districts;)—toward erecting and completing a new parish church at Stoke, beside presenting a beautiful painted window for the chancel, 3300*l.*; for the permanent endowment of the National Schools in the parish, 3000*l.*; toward providing parsonage houses for the two new district rectories of Shelton and Longton, 2000*l.*; toward the enlargement of the church at Land End, 500*l.*; toward a new church at Handford, on the borders of the parish of Stoke, beside an annual subscription of 5 guineas to the Sunday School, 200*l.*; for providing an annual dole of bread to the poor of Penkhull and Boothen, on Christmas day, for ever, 100*l.*; toward the establishment of a friendly society in the parish, on the Beecher or Southwell plan, 400*l.*; the organist's salary at Stoke Church, for four years, 80*l.* Making in the aggregate more than TEN THOUSAND POUNDS, exclusive of liberal occasional aids in times of local distress, and large donations to *other* places and objects.

THE CHRISTIAN INDEX will provoke us, by and by, to edify him with a few extracts from some such old work as Featly's "Dipper Dipped, or the Anabaptist ducked over head and ears." It would be hard to deal with him in his own style otherwise than by thus drawing on the stores of olden time, when coarse invective and horse-play raillery were esteemed fair weapons in religious controversy. Some weeks ago we dished up a specimen or two from back numbers of the Index, merely to show our readers how some people do some things. It happened that they were crowded out, and when we next saw them, not even laziness could prevail on us to assign such garbage a corner of the paper. The following, being not quite so bad, may enter, for the benefit of friends.

THE ENGLISH LIKE SUCH THINGS.

"The long talked-of christening of the infant Earl of Dalkeith has at length been performed. The ceremony took place at Dalkeith Palace, near Edinburgh, and was quite private. Their Majesties were sponsors by proxy, for the infant heir to the house of Buccleuch, who received the names of William Walter. On the same occasion the Duke's youngest son, an infant of three months old, was christened, the sponsors being Lord Montague, uncle to his Grace, and Lord John Scott, from whom he received the names of Henry John." Is this what they call Christian Baptism?

We suppose the events recorded in this terrible paragraph to have taken place in *Scotland;* and think it not unlikely that the sacrament was administered by a minister of the Established Church of that country. Headed and tailed, however, it makes what the editor no doubt thought a capital slap at the pædo-baptist Episcopal Church of England. Are such things to serve in room of argument?

MOBILE.—In a late number of the Albany Journal and Telegraph, we find a letter from a correspondent, which, together with some sensible and discriminative observations, contains the following:—

"Mobile is an important place. It will give tone to the whole of South Alabama. *Just introduce and maintain the Gospel, and Gospel institutions*, and you exert an influence over hundreds of thousands of minds, and affect the character and the destinies of the whole mass of population which shall soon teem in all the fertile plains of this growing state. If Montgomery, Tuscaloosa, and Mobile *commence* and run on in the work of reform and benevolence, the whole State will follow. But let these places become sinks of corruption and vice, and they will prove so many fountains issuing streams of moral desolation and eternal death."

We have italicised a few words of this paragraph, because they contain a most untrue and illiberal insinuation, to wit, that the Gospel has yet to be *introduced* into Mobile, 'the work of reform' has yet to be *commenced* there. Knowing that an Episcopal congregation has existed in that city for some years, and that if small, it is nevertheless flourishing, spiritually and temporally, we cannot rest under the imputation that the existence and growth of such an institution is compatible with entire destitution of the Gospel. Where our liturgy has been statedly used, year after year, and a minister of our communion has taught with acceptance and effect, we cannot allow that the Gospel and Gospel institutions have yet to be introduced,—that the work of benevolence is yet uncommenced. How many other denominations may be contributing their part to the moral and religious improvement of Mobile, we know not; that there are some which have regular and well appreciated public services, we do know; and against them, as well as against us, the correspondent of the Albany Journal has borne false witness. Why will our brethren persist in misrepresenting the south and west, as they continually do? We question whether in the sight of Him who seeth not as man seeth, 'Montgomery, Tuscaloosa, and Mobile' appear, at this moment, worse 'sinks of corruption and vice' than New-York, or even favored Albany. The character of the iniquity of the cities may be different; whether the shade be lighter here than there, we greatly doubt.

We have, apropos to the subject, an extract from a letter which a friend lately received from Mobile, and will lay it before the reader.

"My first days in —— have not been forgotten; for I have a talisman, in the general rise and improvement of our little church here, which reminds me of days that are past: but their recollection is sweetened and freshened with the bloom and the fragrance of a second spring. On Christmas day I went to our church quite early. The interior had recently been painted white. The organ had just been put up. Some of our congregation had, at 11 o'clock the night before, completed the decorations, in which were used the magnolia, the upon, [?] the cedar, and a vast variety of evergreens, with which this country abounds; and they had done it, too, in a style which I had not seen surpassed any where. While enjoying this scene I heard the deep-toned organ swell its notes to the sublime strains of one of our inimitable chants, which the chorister was then singing. Judge what emotions filled my breast, and to what place I almost felt myself transported. We have, through the favor of God, been enabled to bring up the matters for our worship into quite a proper and successful state. Our Sunday School has an attendance of from 20 to 30 scholars. There are 5 teachers. We are somewhat behind our Presbyterian brethren in point of numbers, which is doubtless owing to the want of an efficient female superintendent. We profess to teach our pupils to believe what we believe. We are in the habit of giving out written questions on Bible biography every Sunday. The questions each Sunday are all of the same import, and merely refer to the chapter which contains the answer, and which the scholar either commits to memory, or studies so as to understand it. On the succeeding Sunday our minister spends from 15 to 20 minutes in explaining it. * * * I have been assured that you remembered me at the throne of grace. Continue to remember us, for great indeed is my faith in the goodness of God, on this point."

We submit it, whether this seems to have come from a place destitute of 'the Gospel, and Gospel institutions.'

LITERARY.

The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine. In ten Books. Translated from the Original, by the Rev. C. F. CRUSE, A. M. *Assistant Professor in the University of Pennsylvania.* Philadelphia: R. Davis and Brothers; 1833, 8vo. pp. xxxviii. 426.

EUSEBIUS wrote within the limits of the third century after the ascension of our Lord. He professed to be a diligent searcher into what were then the antiquities of Christianity, and a careful copyist of the records and statements of older writers. The profession is fully borne out by the complexion of his work, the testimony of his contemporaries, and the more learned among his followers, and the agreement of remaining fragments of older writers. The value of his history may be perceived at once. It has preserved to us almost all we know of the *narrative* of church history from the close of the Acts of the Apostles to the opening of the Council of Nice. A few statements of isolated facts, preserved by still later writers, a few gleanings from the writings of Ignatius, Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Cyprian, Origen, and Lactantius, and a few brief documents excepted, all that we possess of the records of the planting and growth of the Church, and of the lives, writings, labors, sufferings and deaths of its first founders, and their companions and successors, we owe to the diligence of Eusebius, and hold in dependence upon his faithfulness. What is still more important, the canon of Scripture depends in no small degree upon his evidence, as well relative to the estimation in which the several true and false books were held in his own day, as to the names and number of the books quoted as divine by the earlier writers of the Church, which he carefully notes, with the express design of thus serving future generations. He is confessedly the Father of Ecclesiastical History; and as confessedly qualified for the arduous post by learning, industry, and sound judgment, superior to what could have been reasonably expected from a writer of the age; and, his opportunities considered, little inferior to those of his competitors in history, sacred or profane, of any age.

The objects which he proposed to himself in composition, and the spirit in which he undertook the task, are set forth in his introductory chapter. We give it entire, as a tolerably fair specimen of his style, and of that of the translation.—

As it is my purpose to record the successions of the holy apostles, together with the times since our Saviour, down to the present, to recount how many and important transactions are said to have occurred in ecclesiastical history, what individuals in the most noted places eminently governed and presided over the Church, what men also in their respective generations, whether with or without their writings, proclaimed the divine word; to describe the character, times and number of those who, stimulated by the desire of innovation, and advancing to the greatest errors, announced themselves leaders in the propagation of false opinions, like grievous wolves, unmercifully assaulting the flock of Christ. As it is my intention, also, to describe the calamities that swiftly overwhelmed the whole Jewish nation, in consequence of their plots against our Saviour; how often, by what means and in what times, the word of God has encountered the hostility of the nations; what eminent persons persevered in contending for it through those periods of blood and torture, beside the martyrdoms which have been endured in our own times: and after all, to show the gracious and benign interposition of our Saviour; these being proposed as the subjects of the present work, I shall go back to the very origin and the earliest introduction of the dispensation of our Lord and Saviour the Christ of God.

But here, acknowledging that it is beyond my power to present the work perfect and unexceptionable, I freely confess it will crave indulgence, especially since, as the first of those that have entered upon the subject, we are attempting a kind of trackless and unbeaten path. Looking up with prayer to God as our guide, we trust indeed, that we shall have the power of Christ as our aid, though we are totally unable to find even the bare vestiges of those who may have travelled the way before us; unless, perhaps, what is only presented in the slight intimations, which some in different ways have transmitted to us in certain partial narratives of the times in which they lived; who, raising their voices before us, like torches at a distance, and as looking down from some commanding height, call out and exhort us where we should walk, and whither direct our course with certainty and safety. Whatsoever, therefore, we deem likely to be advantageous to the proposed subject, we shall endeavor to reduce to a compact body by historical narration. For this purpose we have collected the materials that have been scattered by our predecessors, and culled, as from some intellectual meadows, the appropriate extracts from ancient authors. In the execution of this work we shall be happy to rescue from oblivion, the successions, if not of all, at least of the most noted apostles of our Lord, in those churches which even at this day are accounted the most eminent; a labor which has appeared to me necessary in the highest degree, as I have not yet been able to find that any of the ecclesiastical writers have directed their efforts to present any thing complete in this department of writing. But as on the one hand I deem it highly necessary, so also I believe it will appear no less useful, to those who are zealous admirers of historical research. Of these matters, indeed, I have already heretofore furnished an epitome in my chronological tables, but in the present work I have undertaken a more full narrative. As I said above, I shall begin my treatise with that dispensation, and that doctrine of the divinity, which in sublimity and excellence surpasses all human invention, viz., that of our Saviour Christ. And indeed, whoever would give a detail of ecclesiastical history to posterity, is necessarily obliged to go back to the very origin of the dispensation of Christ, as it is from him, indeed, that we derive our very epithet, a dispensation more divine than many are disposed to think. pp. 13, 14.

The origin and character of the Gospel, and its progress during the life-time of the Saviour, constitute the subject of the first book of the work. The second unites the history of Christianity with particulars of Jewish history down to the destruction of Jerusalem. The siege of Jerusalem, the preaching of the apostles, the names, acts and writings of their nearest successors, the canon of the sacred books, and accounts of some of the earlier heresies, occupy the third book. The fourth and fifth books comprise the history of the second century. That of the earlier part of the third century occupies the sixth. Church events and writers under the emperor Decius and his successors fill the seventh. The Dioclesian persecution, with its martyrs, are the topics of the eighth book, and an appendix. The ninth book treats of events subsequent to that persecution. The tenth crowns the work with a description of the flourishing condition of the Church under Constantine, and a panegyric of the first Christian emperor, Eusebius' own friend and patron.

One ancient, and four modern Latin versions, two English translations made in the sixteenth and seventeenth centuries, one French, one Dutch, and three German translations, attest the sense which has been entertained of the importance of this work to persons unacquainted with its original language. Yet the English student might in vain inquire for a version of Eusebius intelligible to modern and unlearned readers, until the present was made public. Meredith Hanmers' translation, made in the days of Elizabeth, is far from faithful, and shockingly uncouth. Shorting's, published at the close of the next century, is more literal, and not so rough, but very stiff, and encumbered with a translation of Valesius' large body of notes, beside the addition of the works of Socrates, Sozomenus and Eusebius. Imperfect as both these versions are, copies are of very rare occurrence, and when met with, exceedingly dear. Yet, strange to say, the Church of England has provided no substitute; nor have other denominations been more careful to lay open to common use the acknowledged fountain-head of the knowledge of primitive antiquity. It was reserved for an American Episcopalian to furnish English literature with an accession so important as a readable translation of Eusebius. Professor Cruse has deserved well of his country and his Church by the attempt. If his work be not in all respects every thing that might have been wished, it is greatly preferable to either of its predecessors, well adapted for usefulness, sufficient for ordinary purposes, and evidently the product of much time and pains. The style, though stiff, is in general sufficiently clear; and the closeness which we think it lacks as a translation, might, perhaps, if it had been studied, have been purchased at the expense of intelligibility and interest to the general reader. The difficulties thrown in a translator's way by the verbosity and often inflated pomposity of Eusebius' style, are very great, and the corrupt state of the Greek text by no means tends to lessen them. It is not to be wondered, therefore, that an occasional departure from his language should be discoverable; nor that a considerable degree of roughness should still wound the ear attentive only to the translator's style. These defects may be remedied with comparative ease in a second edition, to which, we can hardly doubt, the work will come at no very distant period. Then, we hope, the translator will have availed himself of the interval, not only to bestow the '*limæ labor*,' but to furnish the highly desirable addition to his work of select notes and a full index. The book, too, and chapter, should be noted at the inner corner of the top margin of the page, to facilitate reference.*

With or without these supplementary cares, however, the book is one that we most gladly welcome and heartily commend to the purchase and perusal of every Churchman. It will richly repay his money and his pains; and if he do not rise from the perusal with enlarged notions of the wisdom and kind providence of God in the establishment and preservation of His Church, and with heightened gratitude that his own lot is cast in a portion of that Church so largely partaking of its primitive characteristics, it will be the fault, neither of the historian nor of the translator, but of carelessness, coldness or stupidity on the part of the reader.

We need not remind our brethren of the clergy how convenient an opportunity is now afforded to place in their studies a book, the use of which, important as they know it to be, so many of their number have been obliged to forego, from the impossibility of procuring either the original or a translation. We would, however, suggest the fitness of placing at least one copy in every parish library. Next to the Scriptures, hardly any work will tend so effectually to spread sound views concerning the much mistaken and neglected subject of the nature, constitution, and succession of the Church.

We ought not to omit a notice of the typography of this volume. It is in every respect excellent—more than usually so. It is a pleasure to read a book so 'got up.'

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* Mr. Cruse seems not to have availed himself of the valuable helps afforded by Heinichen's excellent edition of Eusebius' History. May we not hope that he will do so, in preparation for a new edition of his translation? Heinichen's apparatus might be turned to very good account, without great trouble.

The Complete Works of the Rev. Robert Hall, A. M. With a Memoir of his Life, &c. Vol. III. Harpers. New-York: 8vo. pp. xvi, 126, & 522.

THIS long and somewhat impatiently expected volume, has the rare excellence of even surpassing expectation highly raised and long protracted. One and twenty sermons of this eminent preacher, taken from his mouth by persons competent in all respects to do him justice, and authenticated by the publication of the reporters' names, for the first time put the public in possession of data on which to form some adequate estimation of his abilities, and furnish a rich magazine of spiritual and intellectual nutriment. Eighty-six letters from his pen, some in all the freeness of the correspondence of private friendship, some written in the discharge of ministerial duty as a spiritual guide and counsellor, and some clothed with the importance of official documents, afford better materials for judgment of his intellect and heart than all his other productions put together. The Memoir by Dr. Gregory is a worthy companion for matter of such interest. It is evidently labored: but the labor has been so well bestowed as to produce all the appearance of ease and unconstraint which a first draught might have, and yet bring a large mass of information and remark into brief compass and admirable method. Dr. Gregory has very judiciously aimed to make his account of Hall an intellectual biography—a history of the evolution of his great mind, and of the accumulation and employment of its abundant stores, rather than a narrative of personal adventure. Enough of the latter is given to satisfy the reader's curiosity, and both in the memoir itself and in the appendix, we have many happy portraitures of the whole or parts of the outward as well as the inward man: but the chief excellence of the attempt, and one in which it is pre-eminently distinguished from the multitude of similar productions, is its analysis of the intellectual powers and growth of its subject. In this respect, it is worth a dozen systems of the philosophy of mind: the reader can hardly fail to leave it wiser, and fitter for self-government and usefulness, than it found him.

The examination of Mr. Hall's character as a preacher, by one so well qualified to sit in judgment as John Foster, is another rich treat afforded by the volume. In combination with the scattered remarks of Dr. Gregory on the same subject, in the Memoir,—with the full notes of the sermons to which the observations of both relate—and, more especially, with the forty-one sketches and notes of sermons prepared for his own use by Mr. Hall, which form another portion of the volume, and of which some may be found filled up in the entire sermons—this essay furnishes the best introduction to the art of preaching we have ever seen. It is scarcely possible for one capable of turning example into rule, and of tracing the operations of a master in the art when developed in their several stages, not to acquire from this volume, rightly read, more extensive and more thorough knowledge of the preacher's duty and the means of its performance, than any set treatise will convey.

BOY'S AND GIRL'S LIBRARY. Nos. VII. and VIII. *Indian Traits: being Sketches of the Manners, Customs, and Character of the North American Natives. By* B. B. THATCHER, *author of "Lives of the Indians" in the Family Library.* Harpers. 2 vols. 18mo. pp. 234, 216. With engravings and wood cuts.

WE cannot bestow on these volumes the hearty praise so well deserved by their predecessor. Mr. Thatcher, though well-informed on his subject, and abundantly able to make it intelligible and interesting to the young, is hardly qualified for a 'boy's and girl's' writer in a still more important particular, the nice moral sense and delicacy of taste which should select every thing suitable to mould and furnish the youthful mind, and admit nothing susceptible of perversion or capable of becoming the seed of error. The arguments of an Indian against the matrimonial tie, for instance, are a trait of character worthy of observation, and proper to be presented to a mind trained and principled: but are utterly unfit to stand, as they do here, in full shape and color, unanswered and undivested of their speciousness, to be received by minds whose principles are yet to be formed, nay, are actually in the process of formation by those very arguments. The author of 'Indian Traits,' like too many other writers for youth, forgets, or does not know, that what he selects for *effect* merely, as new and striking, is exerting powerful moral influence for good or evil, over immortal beings; and that while he aims at pleasing and interesting for an hour, he runs the risk of fixing views of right and wrong, or sowing seeds of desire, or framing rules of action, which shall have a bearing, perhaps never susceptible of modification or correction, on the condition of those beings throughout eternity.—We do not positively condemn these volumes: but parents who may choose to put them in their children's hands, should be careful themselves to apply the necessary comment and corrective to the false principles and evil examples of savage life, which are here given with too little attention to their influence on the tender heart and unsettled judgment.

For the following items we are indebted to the 'Presbyterian.'

A new edition of Wetstein's New Testament has been commenced at Rotterdam. The editor is J. A. Lotze. It is publishing in numbers in large 4to, and in a handsome style. The first number comprises the Prolegomena, with most of Semler's notes, and some other not very important additions. That part of the Prolegomena, which contains the history of the controversies and difficulties by which Wetstein was impeded for twenty years in the publication of his work, is, however, (we think, improperly) omitted, as well as some of his notes.

The work professes to be little more than a mere reprint with the correction of typographical errors, and of Wetstein's citations from the Syriac version. Something more might have been expected from an editor of his work at the present day. Every thing in the original being preserved, it would have been desirable to renew the character which it bore on its first appearance, by adding the various readings of the New Testament discovered since that time, and thus making it a Thesaurus of all known to exist.

The work of Wetstein is exceedingly valuable, not merely as regards the criticism of the text, but for the treasures of learning contained in his notes. Copies of the original edition, though scarce, might be imported for about thirty dollars.* The present publication, to judge from the size and price of the number we have seen, must be considerably more costly.—*Select Journal.*

Kuinœl, so well known for his valuable Commentary on the Historical Books of the New Testament, has just published a Commentary on the Epistle to the Hebrews:—"Commentarius in Ep. ad Hebræos." 8vo. Tauchnitz. Lipsiæ. He does not regard St. Paul as the author of the Epistle.†

A new Introduction to the New Testament has been published in Germany:—"Isagoge historico-critica in Libros Novi Fœderis sacros. Scripsit D. H. A. Schott, Theol. Prof. Ord. in Acad. Jenensi." 8vo. It is said to be "a very complete work, which thoroughly treats its subject in its fullest extent."

To the many Ecclesiastical Histories which Germany has produced, another has lately been added—"Geschichte der Christlichen Religion von Carl Friedrich Hempel," extending to the year 1830. 2 vols. 8vo, Leipsic, 1830. It is intended for the use of well informed readers who have paid no particular attention to theology, and is said to be simple, intelligible, and comprehensive, written in an agreeable style and without partiality, a proper moral and religious aim being kept in view. We have no general work on ecclesiastical history in our language answering to this character.

Professor Matter, of Strasburg, has published a History of the Church—"Histoire Universelle de l'Eglise Chretienne." He is known by his "Histoire critique du Gnosticisme," a work written with talent, vivacity, and even eloquence; but in which imagination predominates over facts.

There has appeared, "Beitrage zur altesten Kirchengeschichte. Von Dr. Lobegott Lange." Full title; "Contributions to the earliest Ecclesiastical History. An attempt to throw further light upon the history of the oldest heretical sects, and upon circumstances concerning the writings of the New Testament. By Dr. L. Lange, private teacher of Theology in the University of Jena." 2 vols. 8vo. Leipsic, 1827–1831. The first volume has the separate title—"The Ebionites and Nicolaitans of the Apostolic age, and the references to them in the writings of the New Testament, historically and critically illustrated." The second volume—"History and Doctrine of the Unitarians before the Council of Nice, considered critically and philosophically."

The author pursues the path which was opened by Priestley in his "history of early opinions concerning the person of Christ."—*Ibid.*

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* We have known copies to sell for $30 the volume; and never less than $17.—[*Ed. Chn.*

† It is but fair to state that this commentary (which we have used) is much less neological than that on the historical books. —[*Ed. Chn.*

A Lecture concluding a Course on the Evidences of Christianity. Read to the members of the first department in the Philadelphia High School for Young Ladies. Rev. Charles Henry Alden, A. M., Principal. Philadelphia. French & Perkins, 1833.—This is an appropriate and valuable address, interesting in itself, and perhaps not less so as illustrative of the mode of instruction pursued by Mr. Alden in his important institution. It affords evidence of the deep interest felt by the Principal in the intellectual and moral improvement of his pupils, and is a pleasing specimen of important instruction conveyed in an attractive manner. We are pleased that the young ladies to whom it is addressed have so well appreciated its merits as to request its publication.—*Ep. Recorder.*

IN the third number of our 2d volume we announced a munificent legacy of the late Earl of Bridgewater, destined for a recompense to the authors of a series of treatises "on the power, wisdom, and goodness of God, as manifested in the creation;" and at the same time named the persons who had been chosen to carry the testator's design into effect. We are glad to learn that the publication of the series has commenced with a work by the Rev. Professor Whewell, of Cambridge, entitled "*Astronomy and General Physics considered with regard to Natural Theology.*" It has already appeared in London, and is in press for Messrs. Carey, Lea, and Blanchard, of Philadelphia.

NOTICE.

THE sixteenth Annual Report of the New-York Protestant Episcopal Sunday School Society has been put up in parcels for the several schools;—which may be obtained on application at the office of the General Sunday School Union, Press Buildings, No. 46 Lumber-street.

May 3, 1833.

NOTICE.

AN Exhibition of the pupils of the New-York Institution for the Instruction of the Deaf and Dumb, will be held in the Chatham-street Chapel, on Friday evening, the 10th instant, at half-past seven o'clock. A brief statement of the condition of the Institution will then be made. The Society is now burdened with a debt of $4000, the balance of $11,000 incurred for the erection of the building to accommodate the instructers and pupils. As one important source of their income is now nearly unproductive, and will entirely cease with the close of the present year, (viz.) the proceeds arising from the sales of lottery licenses in this city, the directors are constrained to throw themselves upon the liberality of their fellow-citizens to enable them to extinguish this debt. For this purpose a collection will be made at the close of the exercises; and benevolent individuals will subsequently have the opportunity to become members of the Society by annual or life subscriptions in aid of the same object.

JAMES MILNOR, *President.*

New-York, May 2, 1833.

FAIR OF ST. CLEMENT'S—POSTPONEMENT.

A FAIR will be held, by the Divine permission, for the sale of articles useful and of taste, for the benefit of the Sunday School of St. Clement's Church, at Mr. Niblo's Saloon, on Wednesday, the 15th of May, (not the 24th April,) to commence at 11 in the morning, and be continued during the evening.

Calendar.

May 5.—Fourth Sunday after Easter.
—— 12.—Rogation Sunday—Fifth after Easter.
—— 13. }
—— 14. } Rogation Days.
—— 15. }
—— 16.—Ascension Day.
—— 19.—Sunday after Ascension.

INTELLIGENCE.

DOMESTIC.

CONFIRMATIONS.—On the morning of the third Sunday after Easter, April 28th, 40 persons were confirmed by the Bishop in St. Peter's Chapel, New-York.

On Easter-eve, April 6th, the Rt. Rev. Bishop White held a Confirmation for Christ Church, St. Peter's and St. James', in St. Peter's Church, when 28 persons were confirmed.—*Episcopal Recorder.*

CLERICAL CHANGE.—The Rev. Dr. Abercrombie has resigned his appointment as senior assistant minister of Christ Church and St. Peter's, Philadelphia.—*Ep. Rec.*

COLLEGE RECORD.—*The Marietta Seminary* in Ohio, a projected institution, apparently under Congregationalist patronage, is to have four departments; "a Young Ladies' Seminary, equal to any in the West; a Preparatory department for Young Men, equal to the best academies; a department for educating young men as Instructers of Common Schools, deemed by us of primary importance; and a Collegiate department, to be equal to any Western College. In all the Male departments, the Manual Labor system is to be effectively introduced." $30,000 are wanted to carry the design into effect; 10,000 of which have been raised in Marietta.

Collegiate Education in Vermont.—The Rev. James Marsh, president of Burlington College, has published a document, showing the number of students from each county in Vermont, that are now members of any college. The whole number is 174, of whom 63 go out of the State for education, 90 are in Middlebury College, and 21 in Burlington. From the six southern counties, with a population of 170,052, there are 136 students in college. From the seven northern counties, whose proportion at the same rate would be 93, there are only 38.—*N. Y. Evang.*

PAROCHIAL EFFORTS.

Grace Church, Philadelphia.—The corner-stone of the new edifice to be erected at the south-east corner of Twelfth and Cherry streets, was laid on Wednesday, the 24th of April.

The circumstance was particularly interesting from the presence of the venerable Bishop White, who introduced the religious services by a few words, explanatory of the object of the building. After which he offered appropriate prayers to the great Head of the Church and Architect of the Universe, imploring his blessing on the undertaking, and committing the workmen employed in the erection of the edifice to his most gracious protection.

The address of the Rt. Rev. Assistant Bishop was in his usual happy manner. JESUS CHRIST was represented as the chief corner-stone of the spiritual fabric. Guarding against the danger of building on another foundation, he forcibly illustrated the happiness and safety of those who were established upon the *Rock of Ages.*

In the corner-stone was deposited a leaden box, containing the following articles: Copies of the Holy Bible and Prayer Book; Journal of the last Convention of the Diocese of Pennsylvania; the Sixth Annual Report of the Episcopal Education Society; copies of the Episcopal Recorder; the Sunday School Journal; and several daily papers; and a plate on which was engraved the name of the church, the Rector, (Rev. Samuel C. Brincklé,) Wardens and Vestrymen, and the names of the principal mechanics. Also the following: "This corner-stone was laid on the 24th day of April, in the year of our Lord 1833, and in the fifty-seventh year of the Independence of the United States of America, by the Rt. Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania. An address was also delivered on the occasion by the Rt. Rev. Henry U. Onderdonk, D. D., Assistant Bishop of the same Diocese."

The dimensions of the building will be as follows: 96 feet 4 inches long; 65 feet 4 inches wide; 40 feet to the square, and 15 feet above the square. There will be a basement story, divided into 8 apartments, viz: 2 vestibules, 2 rooms for furnace and fuel, 2 rooms for Sunday schools, a Vestry room, and a Lecture room, 62 feet long by 42 wide; 10 feet high in the clear. The above departments will be on an average about 1 foot under ground. The vestibule on the main floor will be 10 feet by 62 feet. The principal room 82 feet long and 62 feet wide; 29 feet high in the clear, with a gallery on three sides 14 feet wide. It will contain upward of 200 pews, from 5 to 9 seats each.—*Episc. Recorder.*

Christ Church, Walton, Delaware Co., N. Y.—The Wardens, Vestry, and members of this congregation (one of the missionary stations of our Diocese, 18 miles distant from any other worshipping assembly of Episcopalians) have made an appeal to the inhabitants of Philadelphia for aid in the erection of a church. In this they say that they "are poor, limited in their means, and in general depending on lumbering to Philadelphia to supply a great portion of the necessities, and *all* the *comforts* of life. They have struggled with difficulties, and succeeded in raising a frame building equal to the wants of their society. They are unable to finish the work begun," and therefore inquire if they may not "ask the Christian public whether they shall worship within bare walls, without pews, an altar, or a sacred desk, whilst their brethren of happier circumstances are praising God in comfort and convenience?"

Mr. A. S. T. M'Callum, their licensed reader in the absence of ministerial services, makes the application, as their agent.

Zion Church, Shelbyville, Ky.—The Episcopal Recorder states that the church edifice of this congregation is in danger of being sold and desecrated, unless a few hundred dollars can be raised for its rescue.

ACKNOWLEDGMENTS.

CITY MISSION.

THE Missionary at the Church of the Epiphany, gratefully acknowledges the receipt of one dollar from D. W., and three dollars from T. K., for the commencement of a *Charity Fund.*

LOT JONES, 227 Bowery.

May 1, 1833.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging the receipt of $66 10, being the contribution of St. Paul's Church, Troy, to the Seminary, remitted to the Right Reverend the Bishop of the Diocese, by the Agent, the Rev. Isaac Peck.

EDWARD R. JONES, Treasurer.

May 1, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 2d, from the following persons, viz:—

Rev. R. H. Freeman—Joseph Robins, *with remit*—Postmaster, Woodville, Mis.—Samuel C. Nichols—Rev. H. Gregory, *with remit*—Rev. A. S. Hollister—Rev. Amos G. Baldwin—L. H. Young—George Beatty, *with remit*—Venerable Archdeacon Wix, under date of 29th Dec. 1832—Postmaster, Troy—W. Williams, *with remit*—Robert Hammill, *with remit*—George Carr Grundy—David S. Hall, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

Rev. H. Adams- Charles C. Lathrop, *with remit*—Rev. Wm. W. Bostwick, *with remit*—J. P. Lathrop—Rev. H. Finch—C. C. Cleveland—Miss H. Gibbs.

ST. CLEMENT'S CHURCH.

PEWS, eligibly situated on the ground floor, and in the galleries of St. Clement's Church, Amity-street, Rev. Lewis P. Bayard, Rector, are offered to be rented at a moderate rate for the ensuing year.—Apply to

REV. LEWIS P. BAYARD,
next door to the Church; or to
HENRY J. CAMMANN, 35 Bond-street,
JOSHUA S. PELL, 2 Amity-street,
EDWARD WHITEHOUSE, 68 Amity-street,
Ma y 2, 1833. *Pew Committee.*

YOUNG LADIES' SEMINARY.

IN this School, designed to be select and limited, young ladies may acquire a thorough and substantial education. It will be under the superintendence of the Rev. R. SHERWOOD, who will devote to it a portion of his time, and, if necessary, lend his aid to instruct in Latin, Rhetoric and Logic, the higher branches of Mathematics, Geometry, Astronomy, Philosophy and Chemistry.

The immediate charge of the School will be committed to Miss A. RILEY, long and favorably known as an able and successful teacher. Miss Riley will reside in the family of Mr. S., where Young Ladies will be received on the following terms:—

Board and tuition in the English branches, $150 per year, exclusive of washing. For French and Latin, an extra charge of $5 per quarter; and for Music, with the use of the instrument, $10 per quarter.

For further information, application may be made at the Seminary, or to Henry Barclay, J. W. Kearney, W. Young, and C. Ripley, Esqs. of Ulster.

☞ The semi-annual summer term, will commence on the 9th day of May.

Ulster Village, (N. Y.) March, 1833.

From the Christian Observer.

Confidence in God.

'T IS easy when the sea 's at rest,
And sunshine gilds the liquid plains;
To say, "How could I be distrest
In storms, since GOD, my Father, reigns?"

But when the sky puts terror on,
And tempests howl and billows rise,
That confidence—how quickly gone!
Which seem'd so strong in tranquil skies.

Prosperity can never try
The strength and value of our trust:
But sorrow and adversity
When man lies humbled to the dust.

O for that faith which firm will stand
When grief my earthly sky deforms,
And sees a heavenly Pilot's hand,
Midst threatening gulfs and dangerous storms.

Edmeston.

Isaiah xxxv. 1, 2.

No longer the wilds shall be gloomy or sad,
But gladness and song on the breeze shall be borne;
No longer the mountain in thorns shall be clad,
But the rose and the myrtle its brow shall adorn.

No more shall the desert be lonely and still,
For the voice of rejoicing and song shall be there;
No longer its valleys the bramble shall fill,
But the rose there shall bloom and the lily be fair.

But why shall the mountains in verdure be drest;
And the valleys the fragrance of Eden afford?
Why blossom the wilds as the land of the blest?
'T is for *them*—the redeem'd—the beloved of the LORD.

For *them* shall the wilderness bloom as the rose,
Re-echo with gladness—with music resound,
All the beauties of Carmel and Sharon disclose,
And richly with Lebanon's glory be crown'd.

To them shall the ways of the LORD be reveal'd,
JEHOVAH's perfections and glories be shown;
No longer his footsteps with clouds be conceal'd,
Nor his paths, in deep waters, be longer unknown.

Christian Observer.

MISCELLANY.

LAY THEOLOGIANS.

IT is not every reader of the sacred canon who may be aware how many of the inspired writers we might fairly claim as laymen. Some of our instances may indeed be ambiguous and disputable; but the most illustrious of the names which we place at the head of our secular catalogue, are liable to no question. Assuredly he who led the descendants of Abraham through the howling wilderness, the king in Jeshurun, and the author of the Pentateuch, was no priest. We challenge then Moses, as the first of lay theologians. Shall we give him, as a fit companion, Job;—or the writer of his history? Elihu, or some other? The king and poet, founder of the Jewish monarchy, and the unrivalled lyrist of the Church in any age, takes the next place. Solomon then comes to sustain our plea in behalf of secular service done to religion.

It would lead us too far, to settle the claims of those of the prophets whose tribe and function are only obscurely mentioned. But in the number, several were unquestionably laymen. Whether doubtful or certain, we shall mention Isaiah, Jonah, Amos, Joel, Hosea, Nahum, Micah, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, DANIEL, and Nehemiah. Does not this list, numerous and rich as it is, almost support the belief, that when signal services are to be performed, the Divine appointment gives a preference to those who are unshackled by sacerdotal duties and motives?

Turning off from the ground of canonical Scripture, we meet instances in abundance pertinent to our argument. The author of the Wisdom of Solomon, we must not *decisively* claim for our list; but may without scruple lay hands upon Joshua, son of Sirach,—no mean contributor to the stores of practical, axiomatic wisdom, and one too who, had he stood either nearer to the fountain of true light, so as to have had discharged from his disk the few spots that sully his splendor, or much further from it, so as not to have suffered by a comparison which he did not invite, and so as not to have been gathered with pretenders,—must have commanded a high reputation in that class of writers to which he belongs. He is not a Plato, not a Socrates, not a Seneca, not an Epictetus; but a Jew, who may be read with pleasure and advantage after the flowers of those sages have been gathered.

We have hesitated a moment upon the question of taking or leaving the name of the author of the Targum of Onkelos; but resign our pretensions, attracted by a bright reputation which, as we just now catch a glimpse of it, illumines all the tranquil bosom of the Nile. We speak of Philo; and in speaking of him, revert to our rule (as we must do in another signal instance at hand) which allows us to claim, as a LAYMAN, any one, though of sacerdotal blood, who in fact did not discharge the functions of the priestly office; but addicted himself to literature and sacred philosophy from the impulse of independence, or taste. *Quid loquar de Philone?* asks Jerome, *quem vel alterum, vel secundum Platonem, critici pronunciant!* So great a celebrity, says Photius, did Philo win for himself among the Greeks, as a powerful writer, that it became a common adage, ἢ Πλάτων φιλωνίζει, ἢ Φίλων πλατωνίζει. 'Either Plato philonizes, or Philo platonizes.' We are content with this authentic commendation, and pass on. Who will dispute our rightful possession of Flavius Josephus, or deny us leave to vaunt the possession of him? Although, 'beyond all contradiction, and in defiance of envy and detraction,' as himself affirms, he was son of Matthias, son of Joseph, and so on, in direct ascent of the Aaronic stock; nevertheless, by his own showing also, in early youth he launched upon the troubled waters of civil and military life; and it would be as strange and outrageous a thing to class him among persons of the sacred order, as it would be to do so with certain country gentlemen among ourselves, who, whatever may be the actual color of their cloth, conduct themselves always as if they always wore the color the convenience of which is, that it does not show dirt. Yes, assuredly, Josephus was a layman, and at the same time an invaluable contributor to the stock of sacred literature. At what price would the Biblical critic, or the student of history, consent to the perishing of the "Jewish Antiquities," and the "Wars of the Jews?" "Καθαρὸς τὴν φράσιν—conveying with grace and purity the weighty matters which recommend his page."*

Our readers will think that we are intending nothing less than to carry off and make a boast of the chiefest worthies of the temple of ecclesiastical fame: for our next name is that of Justin the Martyr, a philosopher, and better than a philosopher—a Christian; and a Christian (rare praise) who could not merely *write* in defence of the Gospel, but die for it. We do but mention some other names, either of less note, or concerning which our claim is disputable; such as Athenagoras, Pantænus, Apollonius, Aristides. It would lead us too far out of our path, to inquire concerning Tertullian, whether, though denominated 'Presbyter,' he ever actually performed church duties.† Without ambiguity, Marcus Minutius Felix comes over to our side; a lawyer and man of the world, but an elegant, a caustic, and, we should not doubt, an efficient apologist of the rising, but then calumniated and afflicted Church.—'*Quam idoneus veritatis assertor potuisset, si se totum ad id studii contulisset!*'—[How apt an advocate of the truth might he have been, if he had given himself up wholly to that business!]—Yes, but it was as a man of *other interests* that he stood forward, with so special an advantage as the assailant of idolatry, and the advocate of the faith of CHRIST.

The period we are passing over abounds with names that might properly swell our list;—philosophers, grammarians, orators, who, vanquished by the evidence that sustained the gospel-history, or smitten with the purity and beauty of its ethics, avowed themselves Christians, and threw in contributions of more or less value, to the literary funds of the Church. But we hasten on; and fix only upon the most signal instances. And how signal an instance is Origen! Yet, inasmuch as our reader's *impressions*, doubtless, are all of a kind to which we should do violence, were we to challenge this "Father of the Church" as a laic, we refrain from making out the good case we easily might in favor of such a claim. Churchman or layman, (and we take him as the latter,) he was a divine and a scholar, by the side of whom, could they be brought into near comparison, some reputed such among ourselves, must hide their diminished heads. Let Arnobius just serve as a means of transition from one illustrious name to another;—a link in our chain, connecting Origen with Lactantius, the glory and the reproach of the Church of that age, the 'Cicero of Christianity;' a man erudite and accomplished, yet (as some say, perhaps on uncertain grounds,) left by those who should have cherished him, to endure the miseries of want!

Again we shall be called in question as audacious spoliators, or sacrilegious invaders of the goods of the Church, when we lay hands upon so great a writer and 'venerable a father' as Jerome, and stripping him of his presbyter's tunic, challenge him as a layman. Yet our rule* embraces even Jerome. Invested, as a merely honorary title, with the name of presbyter, he led a life (and did so by formal stipulation†) altogether unencumbered with ecclesiastical duties. In taste, habit, and actual occupation, he was precisely the man of letters, who chose Christianity as his party, and sacred learning as his subject. Hear his encomiast and contemporary. '*Totus semper in lectione, totus in libris est: non die, non nocte requiescit: aut legit aliquid semper, aut scribit!*' [He is always wholly given to his reading, wholly occupied with his books: he rests neither day nor night: he is for ever either reading or writing something.] Are we not borne out in our claim? Moreover, unlike a man who, in return for the deference paid him by his colleagues, cherishes and defends his order, Jerome was the incessant and merciless assailant, not of heretics only, but of monks, bishops! presbyters! '*Oderunt eum hæretici, quia eos impugnare non desinit: oderunt* CLERICI, *quia vitia eorum insectatur et crimina.—Immo vero, nihil penitus omisit, quod non carperet, laceraret, exponeret: præcipue avaritiam, nec minus vanitatem insectatus est.*' [The heretics hate him, because he desists not from impugning them: the CLERGY hate him, because he attacks their vices and crimes. Yea, verily, he omits nothing at all, but what he seizes it, tears it open, exposes it: he attacks avarice in particular, and vanity no less.] What is all this but the layman, who, in his privacy, frets at the disorders of a body with which he does not feel himself to be connected, and which he scruples not to expose to general contempt?‡

Some dozen names here meet us as meriting a place in our catalogue. Victorinus, for example; Didymus of Alexandria; Ephrem, the Syrian, we are half resolved to claim; certainly Prudentius is ours; and Nonnus, (as we think,) yet ask us not to read his verses; Mark, the hermit; Rufinus, friend and foe of Jerome; and Victor of Marseilles. But we advance to swell our pretensions in behalf of the laity, with the valuable names (at least one of them valuable) of the Church historians, Socrates and Sozomen; after whom might be mentioned, Nilus of Constantinople, and if the reader pleases, though we do not please, Simeon Stylites.

Doubtless we shall place on a conspicuous pedestal (not so dizzy a one, perhaps, but of far better workmanship and material than the pillar of Simeon) the classical author of the 'Consolations of Philosophy.' Boetius, the Consul, might well be chosen to head a host of lay theologians, as he brings up the rear of elegant latinity. Let him occupy alone this paragraph, and thence look mournfully over the wide gulf of ignorance and folly which lies between him and a brighter time.

From that dark quag, we might stay to rescue a few names, which, however, must be left to some season of more leisure. Yet the *resplendent* Photius, far greater before his desecration of the priestly office than afterward, must surely be called from his monastery to grace our list; and does he not actually brighten all the page that bears his name? But we will not attempt to add a pun to the thousand with which the learned have already graced the memory of this illustrious man.§ It may be retorted upon us, if Jerome is to be marshalled in this array of laymen, why not Bede, why not Alcuin, Scotus, and others hardly less deserving of the bold attempt? It might, we confess, be hard to defend any ground of distinction we could advance. Perhaps the only reason why the one was taken and the others are not, is that ourselves are now impatiently pressing on to a close. Yet the good king, Alfred—king—philosopher—patriot—warrior—legislator—Christian,—Alfred—*theologian* and *layman*, we will loudly boast of.

Our rule would grant us Maimonides:—let learned casuists decide the perplexing question, whether his title of courtesy, 'Rabbi,' is to be held equivalent to 'orders,' and then, whether this JEW should be numbered with doctors of divinity! Strange conjunction of names, to adduce that of Dante, next to the Rabbi Moses!—and some may deem it still more strange to enlist the poet among theologians. Nevertheless, we will do so at all hazards; and run an equal risk, too, with the name of Abelard.

Sir Thomas More, we deem an honor to our list, notwithstanding his position on the wrong side of a great controversy; and would rather be companions with him, in the wrong, than with that mighty theologian and staunch defender of the faith, his master,—in the right. And now must we take the shame of numbering that other accomplished clerk and king, James, who would have been almost as much vexed to find himself omitted in a catalogue of the great divines of the day, as to have seen his royal titles dropped out of the roll of sovereigns.

Great men, great men truly, now thicken upon us, who, though not ecclesiastics, rendered, in different modes, signal services to the Christian faith. For the absolute purity of their several creeds we are not responsible; yet hesitate not to say of most, that their talents, and learning, sincerely devoted to the cause of Christianity, entitle them to the grateful recollection of all Christians. Who will refuse this tribute to the memory of Hugo Grotius? The immortal author of 'The Provincial Letters,' too, might perhaps measure merits, on the ground of substantial service done to truth and piety, with any of the divines his contemporaries. Our right to *Father* Malebranche might be contested, nor are we much disposed to enter into strife for his sake.

To number Lord Bacon among theologians, would seem only like an eager endeavor to grasp at every good thing within our reach, seeing that so very small a part of his writings bears upon religion. Let it however be granted to us to retain him, as if by anticipation of that extensive influence which, we are fond to believe, the great principles of his philosophy are yet destined to exert over the ground of theological science. That he himself looked forward to some such distant influence, we could make appear as at least probable. In the same bright series, the reader expects to see Newton, Boyle, Locke, and Milton. Think what we may of their particular opinions, we must not deny, that the mere fact, that these great men were CHRISTIANS, has, during past seasons of doubt, sustained the wavering faith of multitudes of our countrymen. The author of 'Religio Medici,' has a good right to a place in our list; and perhaps there are those who will think that David Hartley has as valid a claim to the title of theologian as Sir Thomas Browne.* We have omitted, in their exact order, Des Cartes, and a greater than he, Leibnitz, who, layman as he was, and deeply engaged in scientific and secular pursuits, stood foremost among theologians, as among philosophers.

We will not set a foot upon the stage of more recent literature; much less pay the expected tribute to any of our contemporary lay-divines, who may have been thinking, all along, that our rambling lucubration was to reach its triumphant climax in their names. Not so: we cut them short (if such there be) with a flat disappointment. Let only our conclusion be received and pondered, which is this: That the services rendered by men not ecclesiastics, to religion, have been enough, and more than enough, to redeem from contempt the title, Lay Theologian; and enough too, to enhearten the secluded endeavors of any who, even now, though not officially invested, may be desiring to lay their gift upon the altar. Yes, and enough to warrant the hope that, in times that are coming, achievements of the most important kind may be effected under this very condition of extra-sacerdotal agency.

Eclectic Review.

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* Aquila shall neither stand in his place in our text; nor be quite omitted. Shall we add to this note the names of Theodotion and Symmachus?

† This is casuistry; referring to a distinction, growing out of the Congregational theory, which the writer had previously drawn. Waiving 'the thorny question concerning orders,' he insists on it that he, and he alone, 'is a clerical or sacerdotal person, who actually bears office in the Church, has a certain responsibility to support, *and is ordinarily employed in the work of congregational teaching, or of ecclesiastical government.*' By this rule the superannuated or disabled bishop, priest, or deacon, becomes a LAYMAN. We need not point out its incompatibility with the belief of a divine call and separation to the work of the ministry.—*Ed. Chn.*

* The rule stated in a preceding note.—*Ed. Chn.*

† We pay more regard to his own account of himself in this respect, than to the casual expression used by an ecclesiastic of the western Church, who says, 'Ecclesiam loci illius Hieronymus presbyter regit.' [Jerome, the presbyter, rules the church of that place.]

‡ On these grounds, just as strong a case might have been made for Gregory Nazianzen, when he was in the full discharge of episcopal functions.—*Ed. Chn.*

§ It so happened that the writings of PHOTIUS, after resting long *in the dark*, were brought *to light* by *Schottus*—Σκότος, a Jesuit of Antwerp. Who, with a single sparkle of wit to spare, could resist the temptation to pun wholesale, on so rare an occasion?

* And others, too, who think that Robert Nelson, and Gilbert West, and the first Lord Lyttleton, and Soame Jenyns, and James Beattie, and Lord President Forbes, have better rights than either. Nay, there may be those, and we will not gainsay them, who shall claim for the nobleman's steward, John Hutchinson, no mean rank in the bright list.—*Ed. Chn.*

CHARACTERS.

THE PIOUS PHYSICIAN.

THE death of a pious physician is no ordinary loss to the community in which he has lived. So frequent are his opportunities of ministering advantageously a word in season to a soul diseased, that his is not a common responsibility. The subject of the sketch below, (the late Dr. Hoffman, of West Chester, whose death we recently noticed,) seems to have been not unmindful of the duty of speaking on the concerns of the soul to the diseased and dying. The extracts which we give, are from the funeral discourse of Dr. H.'s friend and pastor, the Rev. Mr. Powell, and we gladly insert them, accompanied with the expression of our hearty desire that they may not be without their effect, in reminding our readers of the medical profession, that probing the wounds of the soul, and healing the maladies of the body, are sometimes duties equally plain. Some among them, we have the happiness to be assured, are well aware of their responsibilities in this respect. Indeed, there is within our own limited acquaintance more than one living original, who might have sat for the following portrait. May such examples multiply!

For the Churchman.

WE are now about to commit to their kindred dust, the remains of one who has extensively practised the healing art in this parish and its vicinity for the last thirty years; and whose decease is justly, deeply, and universally lamented. Of a hale and robust constitution, his labors in his profession were unceasing and untiring; and his efforts to arrest disease, and to administer relief to his patients, were for the most part, under Providence, crowned with success. To a judgment highly matured by the observation and the experience of a long and faithful medical practice, he united a decision and a promptness of action in the business of his profession, tempered, however, by a suavity of manner, and a gracious and friendly deportment, peculiarly acceptable to the heart of the sufferer; and he soothed and encouraged the anxious and drooping spirit, by urging a firm reliance upon the tender mercies of Him who is our best friend and comforter in seasons of distress. It is true, that he did not obtrude his religious feelings and sentiments upon the community, uncalled for and out of season; but there are certain times, we all know, when they may, and ought to be introduced, and when they may be of vital importance to the sick and the dying. A physician frequently has it in his power, if so disposed, to touch upon a chord, or to elicit a feeling, which may subserve the eternal interests of the depraved and the miserable; and by judiciously disclosing to them their real situation, and the positive danger connected with their disease, he affords them an opportunity of settling their worldly affairs, and of withdrawing their minds, if such be their desire, from the concerns of time and sense, to the account which they have to render at the bar of GOD.

This latter office, it is true, belongs more strictly to the ministers of the Gospel; but these may be ignorant of the actual condition of the sufferers, or totally unacquainted with them, or their counsels may be solicited too late to be of abiding influence. Under such circumstances, therefore, a physician may prove himself a true friend to the souls of men; and we know, and are well assured, that the deceased, in this particular, has proved of essential service to many a thoughtless and ignorant individual. He has discoursed, by the side of a sick bed, upon the goodness and mercy of GOD to fallen man, on the efficacy of the atonement, and on the benefits conferred upon the world by the merits and the intercession of our divine Redeemer. In this way did he excite the attention and the religious sensibilities of his hearers; and we ourselves have been called upon to confirm the hopes, or to allay the fears of persons thus awakened, by setting forth the invaluable blessings resulting from the due application and the devout observance of the conditions of salvation. Justly, then, may we apply to his friendly labors the beautiful language of the prophet Daniel, and it must prove a source of grateful remembrance to his family and connexions, when they regard his character in this point of view:—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." * * *

Brethren, we have had it from the lips of the deceased himself, that in his early days he was not a member of our venerable Church; but that fair and deliberate investigation had fully convinced him of her perfect accordance with Scripture and primitive antiquity, in her doctrines, government, and religious ordinances. Hence he became, from pure conviction, a communicant at her sacred altar; and the fervor, the humility, the chaste and beautiful language of our liturgy, together with its moderation and universal charity, proved to him a source of admiration and delight. * * * * * *

In the dark and wintry hour, and through the rude and appalling blast, did he steadily pursue the duties of his calling, exposed, like hundreds of his profession;—and alas! who can justly estimate their toils, their anxieties, their heaven-born disinterestedness, in visiting, like 'angels of mercy,' the loathsome receptacles of filth and wretchedness, and inhaling the poisonous atmosphere of disease, to furnish, and even to administer, appropriate remedies, without fee or reward, except the pleasure of doing good, and the consequent approbation of their own consciences. Numberless acts of this kind were performed by the deceased, for a long series of years, in his extensive and successful practice; and yet he "never gave sleep to his eyes, nor slumber to his eyelids," without invoking the blessing of GOD upon his professional labors, and without supplicating his forgiveness through the merits of his Saviour.

During a lucid interval of reason, in the course of a most distressing sickness, and when fully aware, from the symptoms attendant on his disease, that his situation was at least very critical, he was anxious to partake, in conjunction with his family, of the sacred elements of the Supper of our LORD; fully realizing the solemn truth, that these tender pledges of a Redeemer's love were the appointed means of sealing his pardon, and of confirming his faith and his hopes in the merits of his Saviour. He accordingly expressed a desire that this sacred rite should be immediately administered; and the anxiety he manifested for the reception of the ordinance was no doubt strengthened by a wish to leave this testimony to his weeping relatives of the rich and unutterable benefits to be derived from the institutions of the ever-blessed Gospel. On approaching, however, his bedside, and witnessing the debility under which he labored, (for he had but a short time before been relieved from the delirium of fever,) it was recommended to him to forego, for the present, the desire of communicating; as all the benefits of the ordinance would be profitably applied to his soul's health, if qualified to receive them, although he might not then actually partake of the sacred elements. Still did he persevere in urging his wishes, and with deep reluctance, and the most anxious feelings, lest his strength should fail before the completion of that holy rite, we proceeded to enter upon its solemn administration. The scene altogether was of the most impressive and interesting character. The deceased was wonderfully and graciously supported during the whole service. He repeated the responses most audibly; and there was a depth of tone and feeling associated with his aspirations, which served to prove that his thoughts were uplifted from earth to heaven; and that his affections were placed on that cross which has robbed the grave of its terrors, and has plucked from death its envenomed sting. A calmness, a resignation, a devout acquiescence, a heavenly-mindedness, seemed to pervade his inmost soul; and he thus exhibited to those around him the faith, the hope, the confidence, which are awarded to those who appreciate, as they ought, the tender mercies of our glorious Redeemer. They rely no more upon their own strength; they lean for support upon the Rock of Ages; they bless their friends; they take leave of earth; and the arms of Omnipotence are extended to receive them. They die, in fact, in order to live, and to participate for ever in those glories which are conferred upon the pure and the lowly of heart. "I know," (solemnly repeated our deceased friend, previous to partaking of the holy Communion,) "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see GOD; whom I shall see for myself, and mine eyes shall behold, and not another." * * *

In the midst of his usefulness, and when he might naturally have calculated upon length of days, and upon some degree of respite from his never-ending labors, was he unexpectedly struck down at his post; and in the due exercise of his various duties he was called upon to account for his stewardship, as a good and faithful servant, and to enter, as we trust, "into the joys of his LORD." Brethren, we doubt not that he had fought the good fight, that he had kept the faith, and has therefore gone to receive the "crown of glory," and to participate in the rest of the people of GOD. "We should, therefore, not sorrow for those who are asleep in CHRIST, even as others who have no hope;" for we ought to know and to feel well assured, that if, as Christians faithful to our trust, "our earthly house of this tabernacle be dissolved, we have a building of GOD, a house not made with hands, eternal in the heavens."

Still will the industry, the affability, the medical skill and success of our departed friend, together with his unaffected piety, be long cherished in the hearts of his relatives and friends; and his career of usefulness may be hereafter happily quoted to stimulate the exertions of medical practitioners, and to confirm them in the paths of religion and virtue. As a father, as a husband, as a master, as a friend, in all his social and domestic duties, language would fail me in correctly delineating the estimable qualities which he here displayed. The heart-stricken widow, and her children, and domestics, confirmed as their evidence would be by that of numerous friends, could alone afford you an adequate idea; but we must not intrude on the sacredness of their griefs. That GOD, who has so mysteriously dealt the blow, can alone soothe their sorrows, and heal their wounds; and O may he, in his all-wise providence, kindly and gently lead them on their way, and eventually place them beside the "still waters of comfort."

And what is the conclusion that we should arrive at ourselves? To live in such a manner that we may never be afraid to die: to be instant and urgent to discharge, as we ought, our temporal obligations, and to be for ever vigilant and faithful in the business of our salvation. Let the zeal, the energy, the piety, the benevolence of heart, which prompted and cheered our deceased friend in the path of his temporal and religious duties, and which became his chief support in the hour of death, be likewise cherished and practised by us in our respective vocations; and then shall we feelingly prove, that his life and his labors have not been exhibited to us in vain: then shall a voice from the tomb, and the very ashes of the dead, deeply impress us with the solemn truth, that "all below the sun is vanity and vexation of spirit." "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, but the word of the LORD endureth for ever." Blessed then are they, "who keep the commandments of GOD, and the faith of JESUS:" yea, "blessed are the dead who die in the LORD," for "they rest from their labors, and their works do follow them." "Mark the perfect man, and behold the upright, for the end of that man is peace."

Finally, my brethren, if this life be short, uncertain, and replete with trial, let us vie with each other in acting well our part, according to our several abilities and opportunities. Let us cherish the influences of the Holy Spirit, to guide and to confirm us in the ways of righteousness. In a word, let us so "pass the time of our sojourning here," that we may be accounted "worthy of the glory hereafter to be revealed;" that we may be enrolled among the faithful followers of a crucified Saviour; and be crowned with a joyful, a blissful immortality. "And the ransomed of the LORD shall come unto Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

DEVOTIONAL.

For the Churchman.

Thou art vile.—*Nahum* i. 14.

IF thou, LORD, shouldst 'lay righteousness to the line, and judgment to the plummet'—if thou shouldst weigh me in thy balance, and measure me by the scale of perfect holiness, what is there in my character or life, in my heart, my deeds, my deservings, that could abide the test? In all, I should be found wanting. In thy sight the holiest action of the holiest saint is unclean, and as 'nothing unto thee:' how much more I, a sinner? If thou shouldst open my blind eyes, to see myself as I stand manifested in thy sight, how should I loathe those things which now most commend themselves to my silly pride! If thou shouldst show my conscience how it suffers that which thou abhorrest, and gives an approving verdict where it should cry 'Unclean, unclean,' how should I tremble to commit my ways to a guide so treacherous! how should I shrink from reposing confidence in a judge so ignorant and weak! One glance of the wandering thoughts, the deadness, weariness, irreverence, the want of faith, that vitiate my most fervent and effectual prayers; of the selfish and corrupt motives, the sinister ends, the ignorances, oversights, forgetfulness, the spirit of the world, and the rule of the flesh, that contaminate my best actions; the doubtings and misgivings, the hesitation and holding back, that cling to my faith when liveliest; the falsity and perverseness of my most deliberate and grounded judgments; the lightness and vanity intertwined in my most serious hours; the flights and grovellings of my thoughts when most collected and concentred, even upon Thee; the sallies and transgressions of my tongue when straitest bridled in; the waste of my most precious seasons and opportunities of grace; the coldness and by-ends of my purest charities; my indifference and unfaithfulness when most warmed with the love of truth; my waste of that richest of all treasures, time; and in all these respects, my readiness and desire, even now, while I sum them against myself, to find excuse, and indulge in self-allowance: O my GOD, if these things showed themselves to me as thou seest them, one glance would force me to call on the rocks and mountains to fall on me, that I might be hidden from thy sight! Vain wish! I *must* stand with Thee in judgment: I must face thy heart-searching gaze:—and that, with all my misdeeds upon me—my holiest hours calendars of crime, my best deeds burthens of increased guilt. Now I can understand thy warning, and appreciate thine inestimable promise—"O Israel, thou hast destroyed thyself: but in me is thy help." Yes, LORD, I can but destroy myself, if on *my* deeds is to rest my dependence for salvation: I can but fill the cup of wrath, now flowing to the brim. But IN THEE is my help. "There is now no condemnation" to the sin-struck penitent who throws himself aside, and trusts his all to CHRIST. '*In him* there is no condemnation,' for he 'is made unto us wisdom and righteousness, and sanctification, and redemption.' Erring and astray, with no health in me, I turn to thee, O blessed JESUS, thou great Shepherd and Bishop of our souls! thou wilt not break the bruised reed. Sin's bondslave, as I am, thou hast ransomed me, and wilt set the prisoner free!

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